

**THE STORY
OF
INDIA**



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OF
INDIA

By

F R MORAES



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For
Beryl and Dom

FOREWORD

The story of a country can never be original since history is a record of facts. Nor can anyone pretend to pack the detailed story of India whose history stretches back to 2,000 B. C. and beyond within the compass of two hundred small pages.

Yet I think it is possible within those limits to say enough to stimulate the interest of a foreigner in our vast and fascinating land. And that is my only purpose. The story is objective so far as it can be when a man writes about his country. More, one cannot fairly claim.

India has many aspects and her pattern is complicated. This book tries to explain and interpret that pattern as simply as possible. Bernard Shaw defines a gentleman as "one who puts into the common stock more than he takes out of it". The definition could be applied to a progressive nation. Judged by that standard, I do not think India fails.

I have consulted several sources and works of reference in writing this book. I should like especially to acknowledge my debt to Professor H. G. Rawlinson's illuminating "Cultural History of India", published by the

Cresset Press and to Minoo Masani's deservedly popular book "Our India", published by the Oxford University Press. Both are mines of information into which I have quarried deeply. On the British period, my acknowledgements are due to Thompson and Garratt's "Rise and Fulfilment of British Rule in India" (Macmillan). I am also indebted to Leonard M. Schiff's informative book, "The Present Condition of India", published by the Quality Press.

Bombay, Diwali 1942.

F. R. M.

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I

THIS IS INDIA

“INDIA”, writes John Gunther, “is the country where locks turn the wrong way, where hotels have no doors or bells, where soda water bottles are sealed by a glass ball, and where the price of elephants has fallen 50 per cent. It is the country where railway trains run on three gauges, where a politician may have the name Rao in his name in three places, where American cigarettes are cheaper than they are in the United States, and where a double whisky and soda is called a *burra-pag*. It is the country where rupees are known as chips, where 315,000,000 people are illiterate, where a man’s profession may be Sucker of Bad Blood or Grasshopper Salesman, and where the British sahib obeys the ritual of shooting his first panther before he tackles tigers.”

A picturesque description of India, and in its way illuminating. But India is a country that cannot be captured in an epigram; it eludes the phrase-monger. More perhaps than any country in the world today, India is undergoing changes cataclysmic in their intensity and range. India is changing before one’s very eyes.

If then you want to understand this country, shed from your mind the illusion that the East never changes. History has not left India untouched. Since the Russo-Japanese war of 1904, the Orient has awakened to a new ferment. Political developments both within the country and abroad have given this ferment in India form and content; they have vitalised it with a proud, positive spirit, and the march of science has released new forces.

Slow to awaken industrially, India is tremendously alive today to the potentialities of industrial wealth. Industry has brought with it to the East a new sense of organisation and discipline; it has quickened national pride and given it a fresh awareness of strength. Today we in India are witnessing the miracle of a country which primarily agricultural in its economic basis is attempting to leap a century of industrial development within a decade or two. India is rich in manpower and material resources, but her manpower, like her natural wealth, needs to be organised and directed.

The first thing then that a traveller in India should realise is that here before his eyes is a country in the grip of great economic and political changes which may affect the future not only of the East but of the world. One man in every five of the human race is an Indian; territorially India covers roughly one-twentysixth of the world's area. It is a museum of cultures ranging literally from the stone age to the twentieth century; the primitive, simple and sophisticated flourish side by side. It is a country of economic extremes, of glittering wealth and appalling poverty.

Some of the country's Princes and millionaires are among the richest in the world. Nobody can estimate the fabulous wealth of His Exalted Highness the Nizam of Hyderabad; but guesses place his annual income at 20 million dollars, his fortune in gold bars at one hundred million dollars and his collection of jewellery at nearly eight hundred million dollars.

At the other end of the scale is the kisan or peasant living barely above the subsistence level and often well below it. The Simon Commission placed the average income in India per head in 1922 at less than 32 dollars per year, as compared to 382 dollars per head in Britain. Conditions have deteriorated since then and a Government Committee of Inquiry in 1931 estimated the average at a little over £3 or 12.06 dollars, which works out to less than four cents a day. Sir Firoze Khan Noon, recently High Commissioner for India in London, places the income per head per annum at 20 dollars as against approximately 400 dollars in England.

A British M.P. remarked some years ago: "The trouble with India is stomach trouble . . . A penny a day increase in the family income would mean a tremendous improvement."

This is a country, too, of climatic extremes extending as it does from the hottest regions of the equator to far within the temperate zone. Cape Comorin is only 8 degrees north of the equator and Gilgit in Kashmir is 34 degrees north. In the Himalayan region is arctic cold ;

Jacobabad in Sind sometimes touches 125 degrees in the shade during summer. Equally capricious is the monsoon. Cherrapunji in the Khasi hills of Assam gets nearly 500 inches of rain per year, while the average for Upper Sind is only three inches.

With extremes of climate go variations in scenery and vegetation. Rich tropical forests abound near the coast of the southern peninsula, while in Rajputana, Sind, and Cutch stretch dry sandy desert tracts. India has the highest mountains in the world; she has also vast river deltas, only a few inches above the level of the sea.

India houses within its huge territory, extending well over a million and a half square miles, many varied races. Perhaps nowhere in the world except in Soviet Russia can we find such a glut of human types as in this country. Indians vary from fair to dark, from tall to short and squat. Dravidian, Mongoloid, Indo-Aryan and Turko-Iranian have mingled in the vast melting pot of races which is India.

Primarily the country is a land of strong local patriotisms. Races like the Rajputs, Sikhs and Marathas have proud martial traditions, though the war has exploded the myth—long prevalent in this country—of martial and non-martial races. Others like the Bengalis have excelled in the arts of peace building for themselves a splendid heritage of literary and artistic achievement. To Bengal India owes the literary genius of Rabindranath Tagore. To Bengal India also owes her scientific renaissance, and names like the late Sir Jagadish Chandra Bose and Sir P. C. Ray rank

high among her modern scientific pioneers. Dravidian speaking races of the far south and Gujarati speaking communities of western India have long traditions of overseas and domestic commerce extending unbroken from epochs long before the Christian era.

India is a great mosaic of races and religions. According to the 1931 census, of India's total population of 338,000,000, 71 per cent. or over 238,000,000 are Hindus. Muslims numbering 77,000,000 comprise 23 per cent. of the population. The next biggest religious group is formed by the Indian Christians, who number over 6,000,000. One of the smallest racial groupings in India comprises the Parsis, an enterprising commercial and politically conscious community largely concentrated in Bombay, totalling a little over 100,000. There are some 12,000,000 Buddhists in Burma but their number in India is negligible. The 1941 census places India's total population round 400 million.

Of racial types, the Dravidian strain extends roughly from Ceylon over the southern peninsula up to the Vindhya range; the Indo-Aryan type flourishes in Kashmir, tailing off into the Punjab and Rajputana; the Gujaratis and Marathas of western India are interesting survivals of the Scytho-Dravidian heritage; the Mongoloid type is found in Assam and among the foothills of the eastern Himalayas; Mongolo-Dravidian and Indo-Aryan strains blend in the Bengalis; west of the Indus on the North-West Frontier and adjoining districts are Turko-Iranian elements. Relics of pre-Dravidian peoples survive among certain scattered

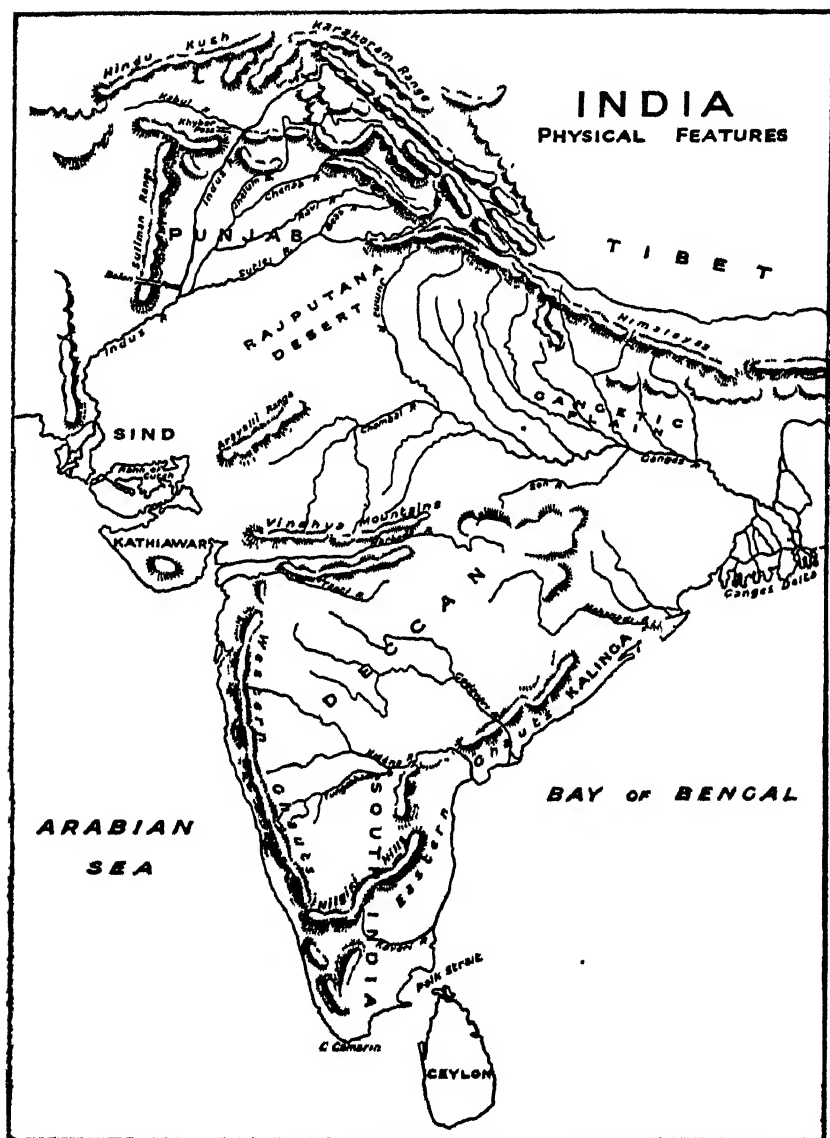
primitive tribes in the hills and jungles of India; the Santhals and Bhils of Khandesh, the Baigas and Gondes of the Central Provinces and the Nagas of Assam are interesting aboriginal survivals.

Yet this rich mosaic of races and religions has a unified form and pattern. India may be a shifting kaleidoscope, but the pieces which make it have a distinctive character and symmetry. Geographically India is an entity shut off from Asia on the north by the great mountain wall of the Himalayas; from the rest of the world she is divided by tropical seas. Switzerland has been described as a country with a great deal of geography and very little history. India is rich in both.

India's cultural links go back to an epic past lost in the haze of lore and legend. Though little is known historically of India before the Aryan invasion about 2,000 B.C. archaeological investigations have revealed a civilisation existing as far back as 3,000 B.C. Twenty years ago, in 1922, Mr. R. D. Banerji, while working on a second century Buddhist stupa* at Mohenjo Daro, 25 miles south of Larkhana in Sind, came across the remains of a great prehistoric city belonging to the chalcolithic age. Subsequent excavations made under the direction of Sir John Marshall, then Director-General of Archaeology, yielded much interesting data.

Though no definite conclusions have been reached,

* A stupa was originally a burial mound erected over the ashes of a departed chieftain. Buddha's ashes were divided among his followers and enshrined in mounds of this kind.



"Geography has influenced India's history."



Mohenpodaro :
Terracotta
Figurines

investigations suggest that the Indus Valley folk who lived here shared a common ancestry with the Sumerians. The date of Mohenjo Daro is approximately settled by the discovery of an Indus Valley seal at Tel-Asmar in a stratum which may be dated about 2,500 B.C. Until a clue is found to the pictographs, no definite conclusions can be advanced, but it is interesting to record that examination of the skeletal remains shows that the people were of a mixed race, with the Mediterranean type preponderating.

The Chinese traveller, Huien Tsang, who visited India in the reign of the Emperor Harsha round A. D. 630, first refers to India as Intu. In Sanskrit the country was known as Aryavarta—the land of the Aryans—and only later did the term Hindustan or Hind creep in, referring mainly to the Indo-Gangetic plain. India was a term originally borrowed by the Greeks from the Persians, who applied it exclusively to the country watered by the Sindhu or Indus river.

Geography has influenced India's history and it is curious to see how the country's four main cultural divisions are each dominated by its river system. The great rivers of India spring from the Himalayas; on their slopes lie the sources of the holy Ganges and the Brahmaputra. The four cultural divisions are formed by the basins of the Indus and of the Ganges; the Deccan Plateau; and southern or Peninsular India.

The south or triangular plateau of the peninsula is India's most ancient part and some believe that it was once linked up with an austral continent stretching far out to

the east. Rising east from Kathiawar on the west coast of India are the Vindhya and Satpura mountains which mark the peninsula from the rest of India. Physical features tended to isolate southern India from the rest of the country and very early in history this tract developed a distinctive culture. Down the western flank of Peninsular India rise the western Ghats, a high mountain barrier which runs roughly parallel with the shores of the Arabian Sea for about 600 miles. They have played a great part in the history of the Maratha people and the flat-topped peaks of these mountain ranges once housed impregnable fortresses.

The Ghats shut off the Deccan from the sea and further south the gap of Coimbatore about 20 miles broad leads from the Malabar coast to the picturesque plains of the Karnatic. On India's eastern flank the Ghats are much less steep and run intermittently; high among them are the lofty peaks of the Nilgiris or Blue Mountains. With two exceptions, the Tapti and Nerbada, the rivers of the Indian peninsula flow into the Bay of Bengal.

Above Peninsular India is the Indo-Gangetic plain formed by the basins of the two great rivers, the Indus and Ganges. The Gangetic plain, watered by the Ganges and her tributaries, of which the Jumna is the best known, forms a huge fertile tract with an area of 300,000 square miles and a breadth of 90 to 300 miles.

"Mother Ganges" is the sacred river of India and along its banks once flourished the stately cities of the great Hindu Empires. Here stands the venerable city of Benares,

the ancient Kāsi, still the centre of crowded pilgrimages every year. At Allahabad, the former Prayaga, the Ganges joins its twin, the Jumna or Yamuna. Hardwar, at the source of the Ganges, is another place of Hindu pilgrimage. The mighty Brahmaputra, or son of Brahma, flows through gigantic gorges from the mountains of Tibet through Assam and eastern Bengal.

Westernmost of these divisions is the plain watered by the Indus and its four tributaries, the Sutlej, Ravi, Chenab and Jhelum. Here is the Punjab, or Land of the Five Rivers. South of the confluence of these streams lies Sind, the land of the ancient river Sindhu, Vedic name for the Indus. Thus India, racially and structurally, falls into four distinct parts. Geographically we are divided, but the long process of history has helped to blend our separate strains into the living palpitating entity which is India.

India is rich in the diversity of its races and physical features, but to her underlying unity historians have long paid a tribute. Not even the surface divisions, sometimes so forcefully apparent to the casual visitor in this country, can distort the sense of cohesion and oneness.

In a farewell broadcast to India on the conclusion of his recent tour of the country, His Royal Highness the Duke of Gloucester paid eloquent testimony to this fact: "The first thing that struck me was that India is a country fashioned by Nature to be united. Divided against herself she would be weak: united she can be great and powerful beyond measure. While uniformity is not to be expected

in such a vast country, where there is room for differences of race, religion, language and custom, unity is a necessity; and it seemed to me that already there are strong influences at work breaking down the barriers of division and emphasising the fundamental unity of the country."

II

OUR PEOPLE

There are many Europeans who say that the East is inexplicable, and there are Englishmen by the score who after decades in this country confess that Indians and their ways are a closed book to them.

THE RIGHT APPROACH

Yet to those who make an honest attempt to understand India, her people and problems, the East is neither hostile nor inscrutable. Much depends on the inquirer's outlook and on his method of approach. Time was when the average Indian tolerated the patronage of the European. Those days have gone, and today any trace of condescension on the part of the stranger is not merely suspect but resented.

If you want to understand India, learn to respect her and learn above all to treat her people as equals. No race responds more readily to a generous gesture. India, ancient and immemorial, has a long memory; she forgives slowly; she never forgets.

The stranger who does not understand the people—and who often never troubles to—likes to talk andy of the Indian's "inferiority complex". Our people are proud and sensitive; perhaps they are over-sensitive and suspicious. But he who knows his India cannot fairly blame them.

A westerner in the country is often struck by the lack of vivacity, even among the young. Compared to Europe and America there are singularly few smiling faces in the streets. Why?

Poverty is the main reason. A country where seventy out of a hundred beings live on the borderline of bare subsistence, where the average expectation of life is 24 years cannot be expected always to present a cheerful countenance.

The peasant lives literally from day to day. Here is what Sir Malcolm Darling, I.C.S., who has worked among India's village folk for many years writes: "Asked one day what was the first thing he thought of when he woke up in the morning, one of these villagers said: 'I think—to-day I want eight annas (about fifteen cents) to live on and I can only earn six. How shall I get the other two? I cannot possibly earn them. I must get them some other way, and I think—how can I do this?' And yet greed for gain is not the dominating motive in the Indian village. On the contrary the set of peasant mind and habit is all towards generous hospitable living."

Foreigners are apt to dismiss the Indian villager and worker as illiterate ignoramuses. Technically that is true. In a country where nearly 90 per cent of the population is





RIGHT: a
south Indian
peasant
(Photo:
Monette
Péron)

LEFT:
a man and
woman
(Photo:
M. A.
R. S. & B. S.)

illiterate, a literate peasant or worker is rare enough to be a curiosity.

But illiterate though he is, the Indian worker is by no means unintelligent. His yardstick is experience. He is naturally cautious but despite the strong traditionalist streak in him, he is not unreceptive to new ideas.

Time was when the peasant and worker were content to accept grinding poverty as the badge of their tribe. With the political awakening in the country has come an assertive mass consciousness.

No longer are the labouring classes content to be hewers of wood and drawers of water. They have begun to think. They demand a place in the new scheme of things.

More than the middle classes, who are largely educated and articulate, the peasant and worker represent the immortal civilisation of India; it permeates their being and life. Illiterate they are, but they bear the stamp of natural dignity, as those who know them testify.

(Comments Sir Malcolm Darling after describing a village scene: "This is very different from the rough homespun ways of the English village, but in India village life has two or three thousand years of civilisation behind it, and the grace as well as the dust of time is everywhere upon it.")

Therefore, in judging India and Indians, don't confound illiteracy with ignorance. Literacy does not always signify education; not seldom the Indian peasant displays a suavity which the educated townsman might envy.

There is a delightful story of a disgruntled English sportsman whose bag of ducks at the end of a strenuous day was disappointingly thin. As a mark-man the Britisher was more enthusiastic than effective. Said the Indian *shikari* as they parted: "The Sahib shot well. But God was merciful to the birds."

Is the Indian mind so mysterious a thing as some Occidentals suggest? Are its workings astonishingly serpentine and complicated?

THE HINDU OUTLOOK

Religion is the great motive force in Indian life and a man's religion not seldom colours his outlook. Therefore, let us examine the philosophy and inspiration behind the principal religions of this country.

Firstly, Hinduism.

Hinduism is hard to define, for, unlike Christianity or Islam, it is not a creed, but a way of life. It is a philosophy more than a codified religion and with time it has built a system of ethics and morality, at once rigid and elastic.

It is rigid in the sense that the ordinary orthodox Hindu believes in certain institutions like the caste system and worships a plurality of Gods, looks upon the cow as a sacred animal and regards certain rivers and pools as holy.

The orthodox Hindu also believes in the two doctrines of re-birth and *Karma*. Unlike the Jews, Christians and Muslims, the Hindus do not believe in a Day of Judgment or a next world; instead they believe in the theory of

transmigration of souls, also called re-birth.

Linked to this is the doctrine of *Karma*, which lays down that every act has its consequences in a future existence. In other words, a man's status in life depends on his actions in a previous life. Such a doctrine certainly makes for contentment and good behaviour, since, according to it, the spirit of man is deathless. Individual existence continues, but its form and pattern change with behaviour in a previous existence.

Hinduism is elastic in the sense that its beliefs are vague, and that the system as a whole is amazingly tolerant of racial, mental and cultural differences. Hindus regard all their countless deities as merely manifestations of the all pervading divine energy.

It is a religion of extremes since it ranges from the lowest forms of animism to the highest reaches of philosophical thought; it counts in its fold men of the finest culture and also some of the most primitive races.

Hinduism has proved the most powerful assimilative force in India, and has absorbed many varied waves of invaders. It has a peculiar quality of ossifying or hardening in self-defence, when threatened by the impact of other religions like Islam and Christianity.

The religious thought and literature of every age has left its impress on this tremendous institution, and beneath Hinduism's "thousand waving arms" there is room for human beings of widely different mental and spiritual calibre.

No reference to Hinduism is complete without a reference to the institution of caste, which is its predominating feature. The keystone of the caste system is the Brahmin, who is at once ascetic, priest and learned man.

Caste is a system of social layers of which the Brahmin constitutes the top. Beneath the Brahmin are the Kshatriyas or fighters; third come the Vaisyas or traders and merchants; the lowest layer consists of the Sudras who are generally menials.

The origin of the four Varnas or groups of castes is described allegorically in a Vedic hymn which relates that when *Purusha* the primeval man was sacrificed, the Brahmins rose from his head, the Kshatriyas from his arms, the Vaisyas from his thighs and the Sudras from his feet.

About one-fifth of the Hindu population comprises what are known as the Depressed Classes or exterior caste Hindus; they are also sometimes described as Untouchables. Mr. Gandhi, who has done much to ameliorate their plight, has christened them Harijans or "Children of God". These Untouchables are outside the four walls of the Hindu caste system. They are beyond the pale of Hindu society, which regards them as untouchable in matters like food, worship and indeed in all forms of living. Of them, we shall have more to say later.

Nothing has contributed more to the separatist feeling in India than the institution of caste, though it must be admitted that in times of adversity, caste has proved an insurance against alien influences and largely explains the

enduring power of Hinduism.

SPIRIT OF ISLAM

In contrast to Hinduism, Islam is essentially a democratic religion and emphasises the brotherhood of man. This contrasts strongly with the endless divisions of caste-ridden Hinduism. All Muslims of whatever race or social position are equal in the sight of God.

The essence of Islam is its austere simplicity, and this again stands out against the complicated religious beliefs of the orthodox Hindu. Mahomed, the Prophet of Islam, who lived from A.D. 570 to A.D. 632 was like Moses and Jesus honoured as a direct descendant of Abraham.

The Muslim religion is summed in the simple creed: "There is no God but God, and Mahomed is the Prophet of God." Thus along with Mahomed, Islam recognises Abraham, Moses and Jesus as true prophets. Islam is an Arabian word which means "resignation to the will of God". According to Islam, the Jewish, Christian and Muslim religions are only different editions of the same religion, and every person accepting Islam has to declare his faith in all the Prophets including Abraham, Moses, Christ and Mahomed.

Thus the essence of Islamic teaching is a belief in God and his Prophets; in the Koran or the sacred book of Muslims revealed to mankind through God's Prophet Mahomed; in a final resurrection and judgment of man, according to his works on earth. Orthodox Muslims abstain from eating pork and drinking wine; they bury their dead

and regard marriage as a civil ceremony. The obligations laid upon believers are simple consisting of fasting, prayer five times a day, pilgrimage and alms giving; the last consists of a $2\frac{1}{2}$ per cent. annual levy on all accumulated gold and jewellery, the money being spent for the relief of the poor.

Islam had existed three centuries before its followers came to India, and its associations with the country range over eight centuries. At one time Islam dominated a world empire ranging from Peking to Vienna, and as far as the Loire in France; for seven hundred years the Moors held sway in Spain.

Unlike Hinduism, which has many castes and sub-castes, Islam has only two main sects, the Sunnis and Shias. They came into being following the Prophet's death when a dispute arose on the method of succession to the Caliphate or headship of Islam. The Sunnis hold that the Caliphate is an elective office while the Shias uphold the apostolic succession through Ali, son-in-law of Mohamed. The Sunnis greatly predominate in India.

Islam flourished under the early Caliphs and in the eighth century Baghdad, situated near ancient Babylon on the Tigris, grew up as a great Muslim metropolis. The famous Caliph Harun al Rashid was a contemporary of Charlemagne. Baghdad displaced Alexandria as the clearing house of international culture. Greek and Sanskrit books were translated into Arabic, and Arabic figures displaced Roman numerals. From Baghdad Indian folklore travelled into medieval Europe and the *Arabian Nights*

contain fables which are of Greek, Indian and Persian origin. The story of Sinbad the Sailor comes from Indian sources.

OTHER RELIGIONS

Indian Christians numbering over six millions comprise the third largest religious group in India.

It is a curious fact that Christianity came to India long before it went to England or western Europe, and within a hundred years or so of the death of Jesus, missionaries came to South India by sea. The apostles, Bartholomew and Thomas, were sent to preach the gospel in the East.

Legend has it that Thomas came to preach at the court of one of the Saka princes of Taxila, which was then a cosmopolitan centre of culture; he probably travelled by the well-known sea route from Alexandria to the mouth of the Indus. His missionary labours were, however, interrupted by an invasion and Thomas retraced his steps to the mouth of the Indus, from where he took a boat to Muziris which was then a Roman colony on the Malabar coast.

Here he arrived in A.D. 52 and founded the church in Malabar. His relics lie in the Cathedral dedicated to him at Mylapore near Madras. Thomas made many converts who are known today as "Christians of St. Thomas", and they are found largely in Malabar, Travancore and Cochin.

Many centuries later Francis Xavier, "Apostle of the

Indies" came to the East and he with the Madura Jesuits was largely responsible for the early Catholic conversions in India.

Christianity at one time had some influence on Indian thought, and there are interesting resemblances in the early Tamil devotional poetry of the fourth century to the teachings of the Gospel.

Several parallels may be traced between Hindu and Christian doctrines. Thus there are resemblances in the stories of the birth and childhood of Krishna and Christ: the Hindu doctrine of the *Avatars* of Vishnu has a parallel in the Incarnation. But it would be misleading to read too much into them. Because of its entanglements with the ruling race, the influence of Christianity has weakened greatly in recent years.

Another interesting community are the Sikhs. They number over four millions and are confined largely to the Punjab, which has over three million Sikhs.

Guru Nanak, founder of Sikhism, was born in 1469 and died in 1538 not long after Baber, the first Moghul Emperor, came to India. Guru Nanak tried to find a common platform between Hinduism and Islam. Though the Sikhs inter-marry with the Hindus and, like them, cremate their dead and eat no beef, they believe, like the Muslims, in one God and do not worship idols.

Today they are largely an agricultural and martial community with their religious headquarters at the famous Golden Temple at Amritsar. One of Nanak's favourite

sayings was: "There is no Hindu and no Muslim."

When called upon to explain his attitude by a Muslim Governor, he replied in a verse which is now incorporated in the Sikh holy book known as the Granth Sahib.

"Make love thy mosque; sincerity thy prayer-carpet; justice thy Koran;

Modesty thy circumcision; courtesy thy Kaaba;
truth thy Guru; charity thy creed and prayer;
The will of God thy rosary, and God will preserve thine honour, O Nanak."

The Granth Sahib or sacred book of the Sikhs is a collection of songs and hymns compiled by the fifth Guru, Arjun Singh.

India has offered refuge to many persecuted religions and sects. As far back as A.D. 918, a Jewish colony which claimed to date from the Dispersion was granted a charter to settle in Oranganore by a Tamil King.

From Persia came the Zoroastrians, worshippers of the Sacred Fire, who were compelled to leave their homes when Persia turned to Islam in the eighth century. These Zoroastrians, known more popularly as Parsis, first sought shelter in Gujarat, but are now mainly centred in Bombay city. They number a little over 100,000, but their business acumen has given them a very high place in the political and economic life of the country.

UNITED PATTERN

Richly variegated though India is in her racial and

religious strains, time and the force of circumstances have blended these into a unified pattern.

Hindus and Muslims are spread far and wide throughout the country, though the former predominate in the centre and south, while the latter bulk large in the north-west and east. No less than 87 per cent. of the population in the province of Madras are Hindus. On the other hand, the North-West Frontier Province comprises over 90 per cent Muslims.

While the present political divisions tend to run on religious lines, there is little religious cleavage in the cultural and economic spheres.

There are, for instance, both Hindu and Muslim Bengalis, and equally Hindu and Muslim Punjabis. The Bengali Muslim speaks Bengali, not Urdu, and has more racial affinity with his Hindu neighbour than with the Punjabi Muslim of the north. In Bengal the vast majority of Muslims in their devotion to hereditary occupations, in their dress, language and customs are scarcely to be distinguished from Hindu castes.

The races of India have each their distinctive characteristics; they range from the sensitive Bengali to the stalwart Punjabi, from the orthodox Madras to the astute Mahratta, from the Anglicised Parsi to the commercially minded Gujarati. But all of them draw their strength and sustenance from India as a whole, and to India they profess a common devotion.

Speaking broadly, of over 100 persons in India some

70 are Hindus, nearly 25 are Muslims, about two are Christians and one a Sikh; Parsis, Jews, Jains, Buddhists, and followers of other religions share the remaining one per cent.

III

INDO-ARYAN PAGEANT

If you want to understand India, know something of her history. India can only be appreciated in the context of her background. And what a colourful canvas that makes !

ANCIENT INDIA

Little is known of our country before the Aryan invasion about 2,000 B. C. or of the earlier habitat of the tribes who entered the country from the north-west about this time. The German historian, Baron E. von Eickstedt, calls these early invaders who appear to have come from the Central Asian plateau, by the generic title of Indids. They spoke of themselves as Arya or "kinsmen", and to those parts of India in which they settled—the Gangetic plain—they gave the name of Aryavarta.

In India at that time were an aboriginal people of Dravidian stock—short and swarthy—who for a while resisted the Aryan invaders, but they were soon driven from the plains to the south. Intermarriage between conquerors

and conquered led in time to a mixed race, who adopted ✓ many of the customs of their Dravidian mothers.

Our knowledge of the Indo-Aryans is derived largely from the Vedas or tribal lays which were handed down from father to son by the *rishis* or Hindu seers who composed them. The word Veda, derived from the word *vid* (to know), means wisdom. As the early Aryans moved from tribal life to more complex ways of living, it became necessary to evolve a system which would weld the heterogeneous elements of the country in a common bond. To this some ascribe the beginning of the caste system.

Many other explanations are given. Colour, for instance, seems to have played a part in inspiring the system ; the Sanskrit word *varna* which denotes 'caste' also signifies 'colour'. According to the Code of Manu, caste is based on four *varnas* or 'colours' sprung from different parts of the Creator's body and subject to certain prohibitions as to marriage, food and occupation; this is the traditional view.

On the other hand, the authors of the Dharmasastras, that is, the Brahminical text books on the rules of caste, see its fount in mixed marriages. According to Nesfeld and Dahlmann, caste derives entirely from occupation; Ibbetson ascribes a tribal origin; Senart traces it to the *gens* and to family worship while Risley explains its development from colour and hypergamy.

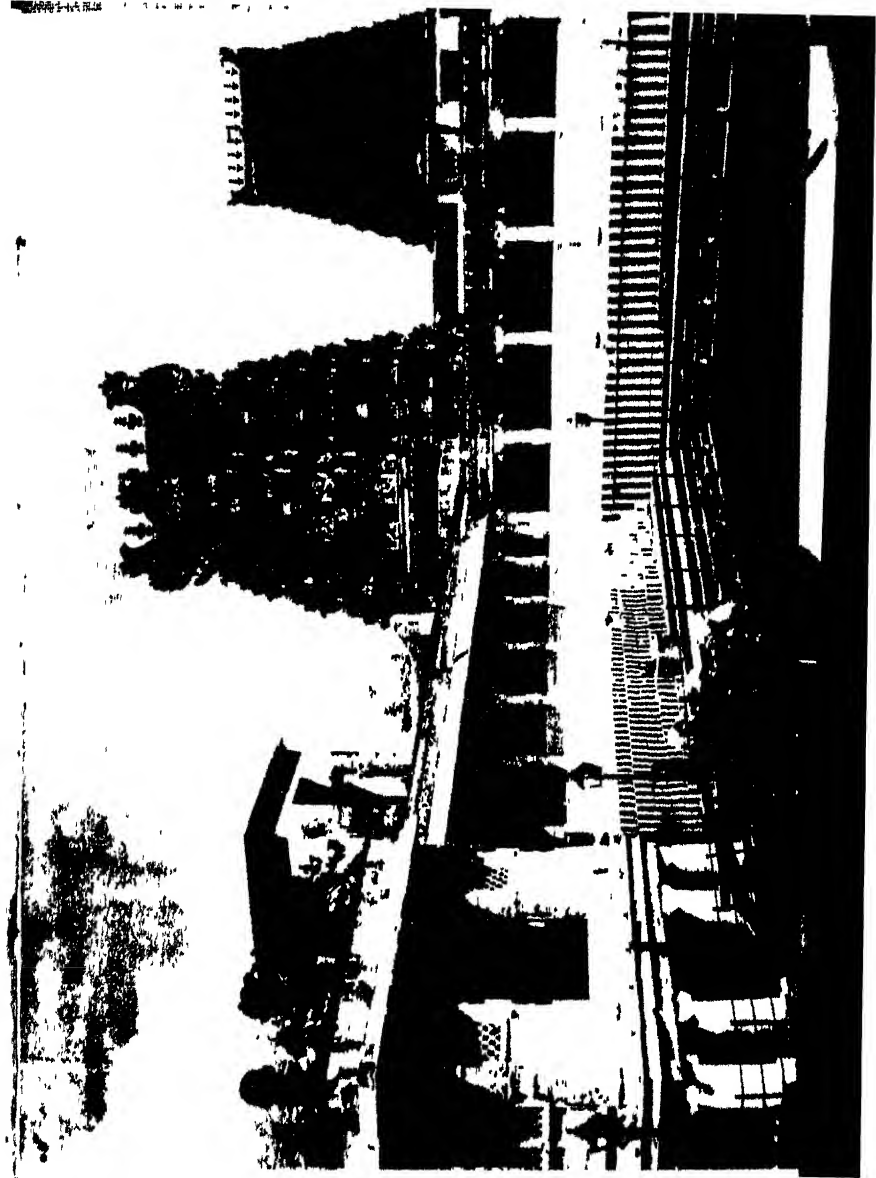
This much may be said safely: that the caste system has many intermingled strains, racial, religious and occupational, which the Indo-Aryan invaders crystallised on the

basis of a fixed social scale. Pre-Vedic India probably knew a system of aboriginal tabus. The division into three classes or social groups—the Brahmins or priests; the Kshatriyas or warriors; and the Vaisvas or cultivators—goes back to early days. It was in all likelihood based upon a natural distribution of functions. The Indo-Aryans added a fourth class—the Sudras or serfs, descendants of the aboriginal inhabitants, whom the invaders wished to keep outside their social pale.

Whatever its impulse, caste has exercised a pervading influence throughout Hinduism. Caste for the orthodox Hindu is part of the Divine order of the Universe; according to him, a man's conduct in a previous existence determines his caste. Hindu society may be likened to an inverted pyramid with its apex perched precariously on Brahmin pre-eminence.

That Hindu reformers were early alive to the more embarrassing implications of the system is obvious from the attempts made to break it. In the sixth century B. C., Buddha, founder of Buddhism and Mahavira, apostle of Jainism, both of them members of the Kshatriya caste, led revolts against the priestly tyranny of the Brahmins; both ignored the Vedas and caste distinctions.

Of the warfare between the Dravidian aboriginals and the Aryan invaders we have a vivid picture in the two great Indian epics, the *Mahabharata* and the *Ramayana*. The *Mahabharata* or the great story of the sons of Bharata, consists of 100,000 couplets and has the distinction of being



RIGHT:

Sanchi Torso
500 A. D.
(South
Kensington
Museum,
London)

LEFT:

Head of a
Bodhisatva,
2nd-5th
Century
A. D. (South
Kensington
Museum,
London)



the longest poem in the world. The *Ramayana*, comprising some 24,000 couplets, appears to be a later composition and is popularly ascribed to a sage named Valmiki.

How far these epics are founded on actual historical facts, it is difficult to say; probably like Homer's *Iliad* and the *Odyssey* they have a background of actual fact embroidered by a wealth of fanciful imagery. Both these epics have influenced greatly Hindu literature and thought, and their impress on Hindu poets and dramatists is still considerable.

BUDDHA AND MAHAVIRA

Not till the sixth century B.C. does the haze over India lift. To that century belonged the two great religious reformers, Vardhamana Mahavira, founder of Jainism, and Gautama Buddha, founder of Buddhism. Mahavira lived between 599 and 527 B.C., Gautama's life covered a period of 80 years from 563 to 483 B.C.

These two sages had much in common; both, as we saw, belonged to the Kshatriya or warrior caste and the religions they founded expressed a reaction against the priestly tyranny of the Brahmins. Both employed Prakrit, the language of the priests. Both ignored Hinduism's rigid caste hierarchy, and taught that salvation could only be obtained by Right Faith, Right Conduct and Right Action. Both founded monastic religions and their followers lived as ascotics begging their daily bread and practising the simple virtues. Both abstained from taking life in any form.

Mahavira, founder of Jainism, belonged to a royal

family, and though the creed of Jainism took root in India its progress was hindered by the outbreak of various schisms. Its rigorous doctrines detracted from wide popularity. Jainism has never been the religion of large masses of people and today the Jains, who are a small but wealthy community, dwell mostly in Gujerat and Rajputana. Many of them spend large sums of money in endowing animal hospitals for the care of sick beasts and birds of all kinds.

Buddha was the son of a petty chieftain and was born about the year 563 B.C. at Kapilavastu on the Nepalese border, about a hundred miles north of the holy city of Benares. On this spot the Emperor Asoka reared a column, which still stands.

Gautama's is a romantic story. Cradled in luxury, he abandoned a life of ease and at the age of 29 took to asceticism. For six years he searched for a true philosophy of life, until one day, while sitting in meditation under a *pipal* tree at Buddhgaya he received Bodhi or illumination. On this sacred site now stands the Mahabodhi temple.

Like Mahavira, Buddha taught that deliverance lay in a practical way of life attainable by all and not in any abstract creed of the privileged few. To him Karma, or actions in a previous existence, was the moving force in men's lives. What a man sows he must reap.

Disciples flocked round Buddha and for 46 years the sage journeyed far and wide until at the age of 80, worn with toil and travel, he died not far from the little town of Kusinagara in the Gorakhpur district about 120 miles

north-east of Benares.

A few extracts from early Buddhist literature serve to illustrate his ethical teachings :

“ Hatred is not ceased by hatred at any time ; hatred ceases by love.”

“ Not to commit sin, to do good, to purify the mind, this is the teaching of the Buddha.”

“ Not by birth does one become an outcaste; not by birth does one become a Brahmin. By deeds one becomes an outcaste; by deeds one becomes a Brahmin.”

ALEXANDER THE GREAT

India's first contacts with Persia and Greece also date to the sixth century B.C. The Empire of the Persian ruler Darius Hystaspes (522-486 B.C.) extended from the Indus to the Mediterranean; his predecessor Cyrus over-ran Gandhara, a term which roughly describes the Peshawar and Rawalpindi districts, but which then probably also included Kabul.

Darius annexed the Punjab about 516 B.C. Later the Persian monarch sent a Greek mercenary named Scylax to explore the Indus; he sailed down the Indus to its mouth and from there went up the Red Sea to Arsinoe, the modern Suez. Legend has it that the voyage took two-and-a-half years and this voyage first brought India into touch with Greece and the western world.

To the Greeks the people of India were known as Hindus or Indians, the people of the Indus; Indians spoke

of the Greeks as Yavanas or Ionians. Herodotus, the Greek historian, mentions India as a tributary of the Persian Empire, paying the enormous annual tribute of 300 talents of gold dust, roughly equivalent to over a million pounds in modern currency.

Not until the fourth century B. C. does Greece figure again in Indian annals.

Alexander the Great crossed the Hindu Kush, the mountain range north-east of Kabul, about 327 B.C.; unlike many other conquerors he did not enter India by the Khyber Pass but followed the course of the Kabul river. In 326 B. C. the Macedonian army crossed the Indus and soon after the Greek Emperor entered Taxila, some 20 miles north-east of Rawalpindi.

From there Alexander continued his march in an easterly direction, until on the banks of the Jhelum in the Punjab his way was barred by a Hindu monarch with a huge army comprising cavalry, infantry, chariots and elephants. The Hindu King, though wounded, fought to the last, but the invader's more mobile forces prevailed.

Alexander then followed the old route of Scylax down to the mouth of the Indus and appears to have penetrated as far as Multan. In 325 B. C. he reached the town of Patala at the head of the Indus delta, and from there some months after he turned homewards. Patala stood near the modern Bahmanabad.

Two years later Alexander died at Babylon at the age of 33. By 321 B. C. Greek rule in the Punjab was at an

end, due mainly to the opposition of the young Hindu prince, Chandragupta, who founded the Maurya dynasty which lasted from 322 B.C. to 185 B.C.

ASOKA

To this great dynasty belonged the apostle-Emperor, Asoka, who came to the Maurya throne in 273 B.C. His reign of 40 years has left an abiding impress on the story of India. With Akbar, Asoka is among the greatest of Indian rulers. His empire stretched from Mysore to the Himalayas and from the borders of Assam to the Hindu Kush. Asoka was later converted to Buddhism and thenceforth forswore war.

This far-seeing monarch had the true missionary spirit and he despatched preachers to every corner of his vast empire and beyond. Asoka found Buddhism a local sect and made it the official creed of his Empire. Some 250 years before Christ, he renounced war as a means of policy and established complete religious toleration throughout India. In the words of an English historian: "Asoka fulfilled Plato's ideal of the State in which kings are philosophers and philosophers kings".

Asoka was a great builder and to him is ascribed the practice of using stone instead of wood in public buildings. He erected a palace at Pataliputra, the modern Patna, which was for long the wonder of the Chinese pilgrims, who first visited India between the fifth and seventh centuries A. D. This has now disappeared and of the extant monuments of

Asoka's reign are stupas or burial mounds covering the relics of Buddha and Buddhist saints; pillars, on which are carved the Emperor's famous edicts to his subjects; rock inscriptions and some early cave dwellings; the last were built for religious ascetics.

Among the most famous of Asoka's monuments is the great stupa at Sanchi near the ancient city of Vidisa or Bhilsa in Bhopal State. Asoka's pillars are huge tapering monoliths of hard sandstone 40 or 50 feet in height, weighing at least 50 tons; a striking example is the pillar at Sarnath with its four magnificent lions upholding the Buddhist prayer wheel.

Though the Maurya Emperors were closely associated with their Greek contemporaries in Asia Minor, there is little trace of Greek influence in their art or culture. Rather did these rulers turn to the civilisation of Persia and it was from Persia that Asoka borrowed his sermons in stone. Following the Maurya period Indian art reached a standard of artistic perfection unsurpassed anywhere in the ancient world save perhaps in Athens.

THE IMPERIAL GUPTAS

The other great period in Indo-Aryan civilisation is the reign of the Imperial Guptas, which lasted from 320 A.D. to 647 A.D. Its greatest monarchs were Chandragupta II (380-415) and the Emperor Harsha. Pictures of India under the two rulers have come down to us in the writings of the Chinese travellers, Fa Hian, who was in this country

from 405 to 411, and Hiuen Tsang who was in India for fifteen years from 630 to 645. Harsha's empire extended from the mouth of the Ganges to the Sutlej, including Malwa, Gujerat and Kathiawar, but his personal sway stretched further. He took the title of Emperor of the Five Indies—the Punjab, Kanauj, Bengal, Mahila (Darbhanga) and Orissa. His domain, however, stopped at the Vindhya.

This period saw the flowering of Indian art and literature, of religion and science. To this golden age belong the glories of India's celebrated playwright, Kalidasa, author of the greatest of all classical Sanskrit dramas, *Sakuntala*. Some have called this era the Augustan age of Indian literature. Under the Guptas, Hinduism regained its ascendancy and there was a great revival of Sanskrit learning. Universities for secular and religious studies flourished at famous centres like Nalanda in Bihar.

The laws of Manu are also ascribed to this period and under the Guptas Buddhist art found its finest expression in the white sandstone of Sarnath. Hinduism absorbed the best elements in Buddhism and simultaneously undermined its tenets by a new orientation of Brahminical philosophy. On the one hand, Buddhism began to approximate more and more to Hinduism; on the other, Brahmin priests began to evolve a practical way of life as an answer to the Buddhist credo.

Arabic medicine, which later filtered to Europe in the middle ages, owes much to the early Sanskrit medical treatises of this time; in 628 A. D. the scientist Brahmagupta

anticipated Newton by declaring that "all things fall to the earth by the law of nature, for it is the nature of the earth to attract and keep things." The theorem of Pythagoras was understood in mathematics, and the atomic theory was propounded by an indigenous school of physicists. To the Greeks India owed her learning in astronomy. "The Greeks are barbarians", says the Hindu astronomer Varahamihira, "but the science of astronomy originated with them and for this they must be revered like Gods."

India, old and new, has always worshipped learning.

IV

ISLAM'S CONTRIBUTION

Islam's contact with India goes back to the seventh century A.D. when during the Caliphate of Umar the first Muslim fleet appeared in Indian waters. Not till the eighth century did the first Muslim invader, Muhammad bin Qasim, swoop on Sind. Coming across the sea from Mesopotamia these early adventurers never penetrated beyond the lower valley of the Indus.

EARLY INVADERS

The eleventh century saw the real Muslim invasion of India when between 1001 and 1027 Mahmud of Ghazni led over a dozen plundering raids. Imbued with all the ardour of a newly-founded religion the early Muslim invaders sought to carry the sword of Islam into the heart of Hindustan. In this they were only partly successful.

"Nothing in the history of India", writes the late Sir Valentine Chirol, "except perhaps the slow and relentless re-absorption of Buddhism into Hinduism during the twelve centuries before the first Mohamedan invasions, is more eloquent of the enduring power of Hindu civilisation

than the passive resistance it offered to Islam during successive centuries of Muslim domination. Whilst Hindu States, rarely capable of any organised effort in the field, were one after another brought under subjection to Mohammedan rule over almost the whole of India, except the remotest south, Hinduism as a social and religious system not only held its own against Islam but continued to pursue its peculiar course of evolution, sometimes influenced by the spiritual aspects of Islam but never disturbed by its triumphant assertion of material force."

Islam was essentially a proselytising creed opposed in spirit and doctrine to the vague pantheism of Hindu thought. Almost without exception the early Muslim invaders, wherever they penetrated, resorted to forcible conversion.

Between the eleventh and sixteenth centuries, till the establishment of the Moghul Empire, waves of Muslim soldiers and freebooters swept into India. Most famous of these was Timur the Lame, the Tamerlane of English literature, who in 1398 crossed the Indus and sacked Delhi. "For two whole months not a bird moved a wing in the city."

What effect had these early Muslim conquerors of Hindustan on the country? It is impossible to appreciate the implications of the political problem today without realising the far-reaching effects of this early Muslim contact with India. At nearly every step the Muslim conquerors were dependent on their Hindu subjects; administrative needs made this inevitable.

Hindu rulers were displaced by Muslim kings in leading principalities like Delhi, Kanauj, Gwalior, Anhilwada, Deogir and Gaur. But in the outlying countryside petty Hindu chieftains with their retinues still defied the sovereign power. To keep them in order and to collect revenue compelled co-operation with the people of the country; Hindus were familiar with the civil administration and there were always Hindu freebooters willing to fight as mercenaries. Mahmud of Ghazni, for instance, maintained a large body of Hindu troops who fought for him in central Asia; his Hindu commander, Tilak, suppressed the revolt of his Muslim general, Niyaltigin.

Once the Muslim conquerors had decided to stay in India they had no choice but to co-operate with their Hindu subjects. Government otherwise became impossible.

FUSION OF CULTURES

From this association sprang slowly a synthesis of Hindu and Muslim cultures. Language, literature, social customs, architecture and painting, even religion gradually acquired the impress of this co-operation.

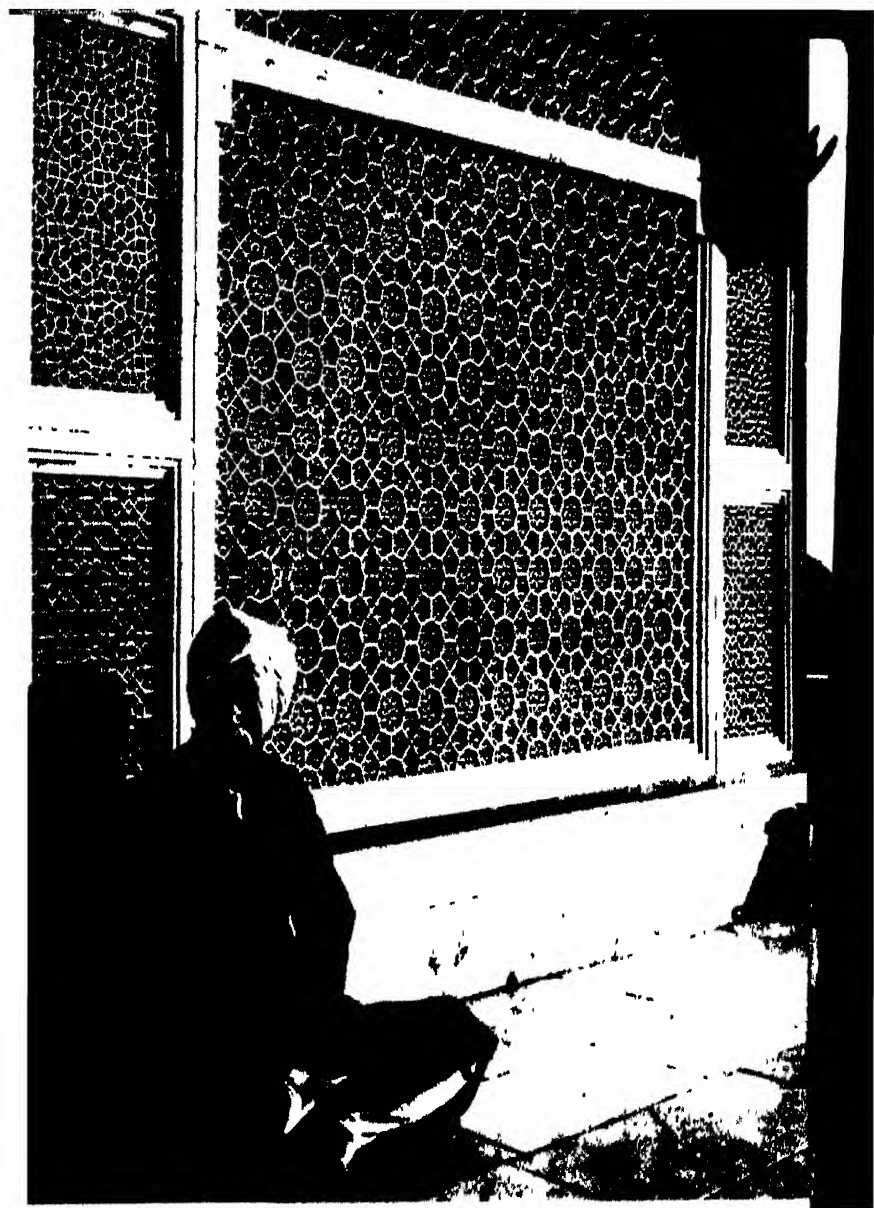
To a large extent, converts to Islam retained their Hindu mode of life. The same was true in the case of conversions arising from marriages between Muslims and women of the country; here the children often adopted many of the customs of their mothers. Traces of this are seen today in communities like the Khojas, a Muslim sect from Kathiawar, who till recently were bound by the Hindu law of in-

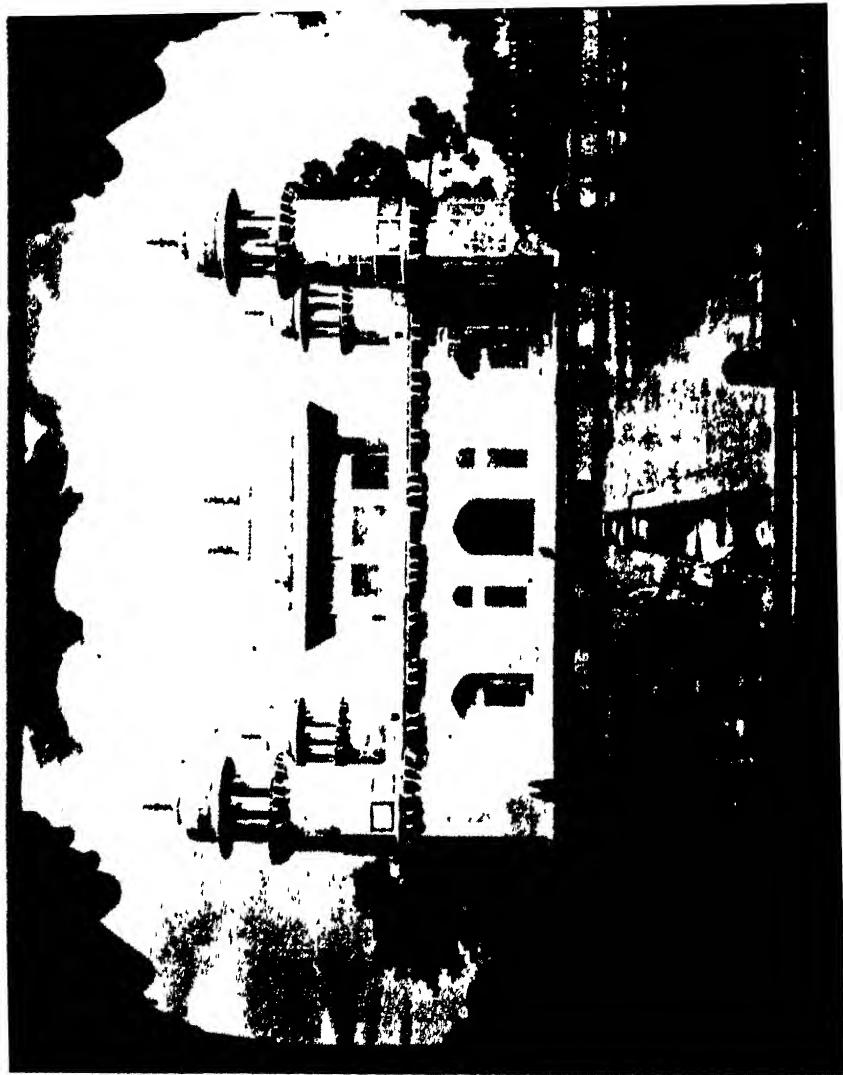
heritance, in rural areas the Muslim villager today often consults the Hindu astrologer and even propitiates the Hindu gods. Conversely, Hindu peasants often join Muslims in venerating the tombs of *pirs* or saints.

Dr. J. H. Hutton, who supervised the Indian census of 1931, cites several interesting examples of ambiguous sects which observe both Hindu and Muslim ceremonies; they are to be found all over India. Thus, the Nayitas of Malwa worship Ganesh as well as Allah, use Hindu names and dress, and observe Hindu festivals. The Hussaini Brahmins, who are more or less converted to Islam, retain Brahminical practices and claim to eat only with the Sayyids among Muslims. Here, incidentally, is an interesting example of caste among Muslims, though caste in the ethnic sense is unknown to Islam.

Then again there are the Malkanas of the United Provinces; they are a group of Rajput, Jat and Bania origin observing both Hindu and Muslim ceremonies. In west Bengal we find the Chitrakars or Patuas whose religion and customs have both Hindu and Muslim features. Of shrines holy to more than one faith is the Badar Makan, the shrine of a Muslim *pir* in Chittagong; among Arakan Buddhists this shrine emerges as Buddha Makan. In the same way in Paphos the Cypriot peasant worships the Holy Virgin as Panhagia Aphroditessa.

Social customs among the Hindus were also affected by Muslim rule. From the coming of Islam to India dates the Hindu practice of secluding women, which was unknown





Imam-ul-
Dawla Tomb,
Agra

in earlier days; this innovation was largely adopted by the upper classes. In a minor way Hindu garb was also affected by Muslim dress and ceremonial.

Architecture and painting reveal the same influences at work though these were to reach their culmination later under Moghul rule. From Persia the Moghuls brought into India the art of miniature painting. Under Muslim influence there developed the Rajput school of painting which is a synthesis of the Persian style and certain Hindu elements. The dome (*gumbaz*), spire (*mandra*) and arch (*mihrab*) are Islam's contributions to Indian architecture; Hindu palaces, temples and cenotaphs of the Muslim period often combine these features with a Hindu motif.

Music too was touched by the Islamic impact. Originally the science of Indian music was the preserve of Hindu artists. Today this art is practised in common and names like Amir Khusraw, "the parrot of Ind", one of the most famous of the Indo-Persian poets at ancient Delhi, are a testimony to the contribution of Muslim *savants*. Some of the greatest performers in the world of Indian music have been Muslims.

Brought into contact with the austerity of Islamic doctrine and worship, Hinduism began to display certain reformist tendencies. To the influence of the Persian Sufis or mystics like Sadi, Hafiz and Jalal-ud-din Rumi, may be traced the teachings of Ramnanda in the fourteenth century. Ramnanda, a disciple of the noted Hindu saint, Ramanuja, founded a new sect for the propagation of *bhakti* or devo-

tional religion and admitted all without distinction of caste or creed.

Kabir in the fifteenth century is the shining symbol of Hindu-Muslim unity; among his disciples he counted both Hindus and Muslims. He was equally critical of the Muslim *mulla* and the Hindu *pandit* and preached the oneness of God. "God is one whether we worship Him as Allah or as Rama. The Hindu worships him on the eleventh day; the Muhammadan fasts at Ramzan; but God made all the days and all the months. The Hindu God lives at Benares; the Muhammadan god at Mecca. But He who made the world lives not in a city made by hands. There is One Father of Hindu and Mussalman, one God in all matter; He is the Lord of all the earth, my Guardian and my Priest."

Listen again to this beautiful chant, culled from his devotional songs, translated by Rabindranath Tagore :—

Oh Servant, where dost thou seek Me? Lo,
I am beside thee.

I am neither in temple or in mosque; I am
neither in Kaaba or Kailash.

Neither am I in rites and ceremonies, nor in
Yoga or renunciation.

If thou art a true seeker thou shalt at once
seek Me:

Thou shalt meet me in a moment of time.

Kabir says: "Oh Sadhu! God is the breath of
all breath."

An outstanding result of the Muslim impact on India

was the rise of a *lingua franca* known as Urdu. Professor H. G. Rawlinson draws an intriguing analogy between the origin of Urdu and Middle English. Just as Middle English is a fusion of Norman-French and Anglo-Saxon, the languages of the conquerors and the conquered, Urdu is a form of western Hindi with a large admixture of Persian and Arabic words.

Clearly Urdu came into being through the co-operation of Hindus and Muslims. As it developed both Hindu and Muslim poets and literati enriched it. Urdu, in short, represents a linguistic synthesis which undeniably stamps it as the joint language of the people of India. Though normally written in Persian script, Urdu, which contains numerous Arabic, Persian and foreign words, has a pure Indian base. "Urdu", to quote Pandit Jawaharlal Nehru, "except for its script is of the very soil of India and has no place outside India. It is even today the home language of large numbers of Hindus in the north."

THE MOGHUL EMPIRE

Islamic rule in India saw its golden era with the establishment of the Moghul Empire. Moghul dominion dates back to 1526 when Baber, in whose veins ran the blood of the two greatest conquerors of Asia, Timur the Lame and Ghengiz Khan, established a foothold in India. At the battle of Kanua (1527), the Rajputs who had consolidated their position during the decay of the Delhi Sultanate were decisively beaten. With their defeat went Hinduism's hope

to re-establish its supremacy in India.

It was Akbar, grandson of Baber, who consolidated the Moghul Empire and by his wise rule did much to stimulate the dream of a united India. He lived in an age of great monarchs; among his contemporaries were Elizabeth of England, Henry IV of France and Shah Abbas of Persia. Yet Akbar, by virtue of his character and achievements, takes pride of place in this royal galaxy.

He was centuries in advance of his age. At a time when the rack and stake were the accepted weapons of religious controversy in Europe, Akbar not merely preached but practised the creed of religious toleration. He had at the same time no patience with barbarous customs perpetrated in the name of religion, such as *suttee* (immolation of widows) and child marriages.

In his liberal policy Akbar was probably prompted by a mixture of motives, religious and political. Spiritually the Moghul Emperor was greatly attracted by the Sufi mystics. Akbar was also impatient at what he considered the narrowness of orthodox Islam. In this he broke violently with the tradition established by the early Muslim rulers of India. "Formerly," he once said in a moment of introspection, "I persecuted men in conformity with my faith and deemed it Islam. As I grew in knowledge, I was overwhelmed with shame. What constancy is to be expected from proselytes on compulsion?"

Akbar even promulgated a creed of his own which he termed *Deen Ilahi* or Divine Faith. Abul Fazl, "the Em-

peror's Jonathan" and our chief authority for Akbar's reign, describes it as an eclectic religion "with the great advantage of not losing what is good in one religion while gaining whatever is better in the other. In that way honour would be rendered to God; peace would be given to the peoples and security to the Empire." The observances of *Din-Ilahi* appear to have been borrowed from the Jains and Hindus. The movement made few converts and did not survive Akbar's death.

On the political side, Akbar's anxiety to unite all classes found more practical expression. He abolished the *jizya* or poll-tax on Hindus and also the pilgrim tax; both these impositions were deeply resented by the Hindus as badges of servitude.

Akbar also took the bold step of marrying into Hindu families. In 1562 the Emperor married the daughter of the Rajput chief, Raja Bihar Mal of Amber; eight years later Akbar further strengthened his ties with the Rajputs by marrying princesses from the families of Bikaner and Jaisalmar. Salim, his favourite son, later the Emperor Jehangir, was born of a Hindu mother, a Rajput princess.

With the same idea of conciliating his Hindu subjects Akbar gave to several Rajput nobles a place at Court on an equal footing with the Muslim aristocracy. Among them was the Emperor's father-in-law, Raja Bihar Mal of Amber; Bihar Mal's son, Man Singh, and his nephew, Bhagwan Das, were also enrolled as nobles and given high commands.

Akbar appointed a number of Hindus to high office,

including the shrewd Raja Todar Mal, who was Finance Minister; his revenue system still forms the basis of the British revenue system in India. Jehangir (1605-27) who succeeded his father shared Akbar's liberal views on religion, but in Aurangzeb's reign (1659-1707) the persecution of Hindus again had behind it the authority of the Emperor.

To Aurangzeb toleration was an offence against Islam. For refusing to embrace Islam, the Emperor in 1675 executed the Sikh *guru*, Tej Bahadur; if the Sikhs are a military caste today they owe it greatly to Aurangzeb's folly. Equally the Emperor's persecution of Hinduism drove Rajputana into revolt.

From Rajputana Aurangzeb turned his eyes to the "heretical" States of the South. Golconda and Bijapur fell to the Moghul forces, but the Marathas under Shivaji proved more intractable. Though Shivaji died in 1680 his son Sambhaji carried on the struggle till his capture and execution in 1689. If Aurangzeb's persecution roused the military instincts of the Sikhs it also prompted the martial renaissance of the Marathas. For many years both these races were to prove a thorn in the Moghul side. Not till 1819 did the British break the power of the Peshwas. In 1848 the second Sikh war ended in the annexation of the Punjab.

Slowly the Moghul Empire moved to its decline. In the Punjab the Sikhs and Jats were in open revolt and the guerilla tactics of the Marathas harassed the Emperor's armies. In 1707 Aurangzeb died at the age of ninety. The

Moghul Empire under his successors fell to pieces and though a shadowy procession of phantom Emperors reigned at Delhi the end was not far. In 1765 Clive wrested the grant of the Diwani or financial administration of Bengal, Bihar and Orissa from the nerveless hands of Shah Alam. With the Mutiny of 1857 the Moghul Empire—existing only in name—came to an end. The Government of India passed from the hands of the East India Company to the British Crown.

V

PAINTING AND ARCHITECTURE

Indian culture has expressed itself in rich and diverse forms. Art in ancient India was closely associated with religion; and architecture, literature, music, painting and dancing were consequently symbolic more of religious feeling than of secular impulse.

Poets and painters owed much to court patronage, and the sudden decline of Indian art following the collapse of the Moghul Empire is explained by this fact. Bereft of royal patrons, art languished.

Yet the artistic urge, despite a comparatively long interval of neglect, did not die. The roots of Indian culture go too deep to be easily blighted and the beginning of this century saw a renaissance of the country's cultural life.

PAINTING

Painting was widely practised in ancient India and early Buddhist and epic literature contains frequent references to this art.

As long ago as the 5th century A. D. books on paint-

ing were extant and scholars laid down principles for the guidance of their disciples.

Typical of the early magnificence of Indian art are the cave temples of Ellora and Ajanta in Hyderabad State. These treasures remained hidden for nearly 1,200 years until they were accidentally re-discovered by some officers of the Madras Army.

Most of the wall paintings of Ajanta were probably executed between 550 and 642 A.D., though the cave temples date from about 200 B.C. to 600 A.D. Their themes are taken largely from the *Jatakas*, a series of charming folk tales about Buddha, and they throw much light upon contemporary social life.

Houses were then made of wood with gorgeous porches decorated with lacquer; dress was simple consisting mainly of a loin cloth but accoutrements like waist belts and head-pieces were richly done. Life was more leisurely and men moved in chariots and boats.

The religious motif predominated and in the stone and paint of Ajanta and Ellora may be traced the legends and myths of ancient India.

The Gods of the Hindu pantheon offered rich material for these painters.

Indra, the Indian Thor, was the popular deity of the heroic age but gradually all the deities were absorbed or superseded in the Hindu Trimurti or Trinity comprising Brahma, Vishnu and Shiva—representing God in his three-fold aspect as creator, preserver and destroyer.

Vishnu has ten incarnations of which the most popular are Rama, Krishna and Jagannath. in modern India he is worshipped as Krishna, the "dark" God of picturesque legend.

Shiva or Mahadeva is the embodiment of cosmic energy. In ancient sculptures he appears as a giant always facing the doorways of his shrines. His consort is Parvati or Uma, a goddess of "of sublime beauty and sweetness"; sometimes she appears in the form of the cruel and blood-lusting Kali.

Among the Ajanta paintings is one of Parvati sitting on Shiva's lap and receiving instruction from the great guru. Shiva's countenance has "a godlike nobility" and Parvati's head is drawn skilfully with surpassing grace.

Another remarkable painting represents what is probably the marriage of Buddha and shows him holding Vishnu's blue lotus in his right hand. Experts describe it as "one of the most finished and powerful in technique of the Ajanta paintings." The figures are life-size and supposed to belong to about the beginning of the 7th century.

Not far south of Ajanta are the famous caves of Ellora celebrated as one of the great places of Indian pilgrimage. Like Ajanta, Ellora enjoys a picturesque site, for here also a great waterfall comes pouring over a crescent shaped scarp, symbolic of the birth of the Ganges. Magnificent reliefs decorate the walls of some of the caves, among them a striking specimen of the wedding of Shiva and Parvati.

In recent years the Hyderabad Government have done

much to preserve these valuable mural paintings, which are executed in a species of tempora and when first brought to light were well preserved.

The technique employed in these ancient wall paintings is interesting. On the surface of the rock was first spread a layer of clay, cow dung and rice husks, and over this was laid a coat of white lime plaster which was kept moist while the colour was applied. The surface was afterwards burnished. Probably sculptures and bas reliefs were originally coloured in a similar manner. The process is intriguing since it finds a parallel in the ganosis or wax coating of classic Greek sculpture.

What may be described as the second period of Indian painting begins with the introduction of Persian methods of art by the Moghul Emperors.

Unlike the works of the Ajanta painters which were executed on a mammoth scale, the pictures of the Moghul school were mainly miniatures. They were done upon paper or vellum resembling somewhat the illuminated missals produced by the monks of medieval Europe.

Muslim rulers patronised painting, but for the most part orthodox Muslim painters indulged their artistic talent in calligraphy, transcribing the texts of the Koran or of Persian quatrains. Since calligraphy was the means of acquiring religious merit it was naturally valued higher as an art than picture painting. Some of the best Muslim painters of those times combined book illustration with calligraphy.

Generally, however, Muslim painting is secular in subject and realistic in outlook ; it is also devoid of the spiritual fervour which infused the work of the artists who created the glories of Ellora and Ajanta.

Humayun, Baber's son, who was driven into exile in 1540, brought Persian draughtsmen back with him when he returned in 1555. At that time there were flourishing schools of Hindu painting in Jammu, Kangra and Rajputana, whose themes were usually mythological. Humayun brought with him Mir Syed Ali, a pupil of the famous Bihzad of Herat, also called "the Raphael of the East," who flourished at the end of the 15th century.

Early Moghul art bears pronounced traces of its Persian origin, but under Akbar there began a fusion of the Hindu and Persian styles and Akbar was generous in his patronage of Hindu artists like Daswanath and Basawan.

Under the Moghuls a remarkable school of portrait painters arose noted for their extremely accurate drawing, their extraordinary delicacy of detail and their harmonious colour. Many of the Moghul miniatures are distinguished by the cameo-like precision of the delicate brush outline. Moghul painting reached its zenith under Jehangir when it displayed a happy blending of Iranian and Hindu influences.

Moghul painters employed a brush of squirrel's hair and a one-hair brush was used for the finest work. Most Moghul pictures are on paper. The surface of the paper was first treated with a pigment and afterwards burnished ;

the outline was then drawn and the body colours spread in successive layers. In many cases the colours were ground from precious stones and metals like emeralds, rubies and gold.

Following the break up of the Moghul Empire, painting decayed as an art and it is only recently that a renaissance has taken place. Early in this century there arose in Bengal an important new school of Indian painting under the leadership of Abanindranath Tagore.

India's historic arts and crafts have never died and among the temple craftsmen of India ancient traditions of Hindu painting still linger. They are seen also in the picturesque ritual of Hindu women ; and in some Indian States masons and sculptors are found who work according to the rules laid down in the ancient manuals. To the writings of an Englishman, E. B. Havell and of a Tamil from Ceylon, Ananda Coomaraswami, India largely owes her renewed interest in indigenous art.

The Bengal school under the inspiration of Abanindranath Tagore and of artists like Nandal Bose has done much to create a cultural awakening in the country. Unfortunately its work is largely imitative, drawing its inspiration mainly from Ajanta, and while the paintings have charm and grace and a delicate sweep of line, they have yet to develop the vigour of the ancient schools. Among promising artists of the Bengal school are the Ukil brothers and Manishi Dey.

In western India exists a distinctive school of art with

its headquarters at Bombay. Holding that there are certain basic principles common to all great art, like composition, design and colour harmony, this school holds that it is not desirable for modern Indian artists to work on what it terms "purely archaic" lines. Its inspiration is European and it seeks to place western masterpieces before its students while encouraging them to draw their themes from Indian life.

The J. J. School of Art in Bombay is the centre of this cult. Among its early Principals was Lockwood Kipling, father of Rudyard Kipling; the poet was born in a house which still stands in the School compound.

Mention must be made of the late Amrita Sher Gill daughter of a Sikh father and a Hungarian mother, who received her art education in Europe and promised to introduce a new technique in Indian painting. Her death in 1941—she was under 30 at the time—robbed India of an artist of great originality and promise.

Dr. Rabindranath Tagore also experimented in this field, with not uninteresting results.

ARCHITECTURE

A characteristic feature of Buddhist architecture was the rockhewn vihara or monastery carved out of the hillside; the custom of cutting rock-hewn chambers probably came to India from Persia which derived it from Egypt.

In Asoka's time builders turned from wood to stone and Indian architects were prolific and ingenious in their

RIGHT

Moghul
Painting
(Sir Ratan
Tata
Collection,
Bombay
Museum)

LEFT:

"Dawn"
By Gopal
Deuskar
(Royal
Academy
1929)





Ellora
Kailasa
Temple
carved out
of the rock
in a
narrow
cave

use of this new material.

Examples of magnificent Hindu cave temples are seen at Karla and Nasik which belong roughly from the end of the second century B. C. to the second century A. D.; next come the Kanheri and Ajanta group which span the period from the second century B. C. to the seventh century A. D.; the Kanheri caves are not far from Bombay city. The cave temples of Aurangabad date from the fourth century, and those of Ellora from the sixth to the 8th century A. D.

The Kailasa temple at Ellora is a magnificent example of what is sometimes loosely termed the Dravidian style of south India. It is a stupendous piece of architecture. The cave is hewn from the living rock of the sloping hillside and in the middle stands a solid monolith from which the temple is carved. Kailasa, the Indian Olympus, was, according to Hindu mythology, Shiva's Himalayan paradise where the Ganges has its source and the temple is worthy of its inspiration. The design of all the great temples of south India is based upon the Kailasa model but few are built on its symmetrical pattern; in most cases they are an aggregation of temples and of two or more enclosures.

One of the few exceptions is the Tanjore temple which like the Kailasa at Ellora has a fine architectural unity; it dates back to A.D. 1,000 and was built by the Chola Emperor, Rajaraja I to celebrate his triumph on becoming undisputed master of south India which then included Ceylon. On its walls are described the story of his victorious career.

The Tanjore temple has a tower rising pyramid-wise to nearly 200 feet and the structure is surmounted by a single monolith, 25 feet high and weighing at least 80 tons. To have placed this massive block so high represents a remarkable engineering feat.

Other striking examples of the Dravidian style are the temples at Chidambaram, Vellore, Vijayanagaram and Madura. The Madura temple built in the 17th century has a great hall richly carved with a riot of mythological monsters which to some western eyes may seem grotesque.

With the Muslim invasion of India there developed an Indo-Saracenic school of architecture which is an adaptation of the Islamic style to Indian conditions. To India the early Muslim invaders brought new architectural concepts like the arch, the dome and the minaret; this fusion of Central Asian and Hindu concepts distinguishes Indo-Saracenic or Indo-Islamic architecture as it is sometimes called.

A fine example is the Kutub Minar, a tremendous tapering tower which stands some seven miles from New Delhi. It rises to a height of 238 feet and is built partly of red sandstone, partly of white marble. The sides are fluted and each storey has a richly decorated balcony.

Akbar had a passion for building and he has left behind him the rose-red city of Fatehpur Sikri not far from Agra. Here the art of Hindu craftsmen moulded Islamic architecture to new shapes. The great mosque of Fatehpur Sikri covers a marble tomb inlaid with mother of pearl; the cornice is supported by elaborate brackets which are clearly

Hindu in style. To the south of the city is the Buland Durawaza, a lofty portal which was erected to commemorate the conquest of Khandesh in 1601; today its red sandstone has mellowed to a beautiful rose colour which adds to its dignity and impressiveness.

Another building in Fatehpur Sikri is the Diwan-i-Khas or hall of private audience where Akbar, "like a God in the cup of a lotus flower," sat in daily audience.

Moghul architecture reached its climax under Shah-jahan and to his reign belongs the incomparable Taj Mahal built to enshrine the remains of his beloved Empress, Mumtaz Mahal. There is in this building an evasive loveliness difficult to describe in architectural terms.

The Taj Mahal begun in 1632, a year after the death of Mumtaz Mahal, was completed in 1647 at a cost of £4,500,000, roughly 18,000,000 dollars. Twenty thousand workmen were employed on it daily and the chief craftsman was a certain Ustad Isa, a Turk from Constantinople, who had worked previously in Shiraz and Samarkand. He is described in contemporary records as "the best designer of his time."

The inlay workers were Hindus from Kanauj and there was also a Hindu garden-designer from Kashmir. Master masons were summoned from Delhi, Multan and Kandahar.

Appropriately is the Taj Mahal described as "the miracle of miracles, the final wonder of the world." Shahjahan dreamed of building a replica of this glorious mausoleum on the opposite side of the Jumna river and planned to link the

two buildings by a flying bridge. That dream was never realised.

In 1638, Shahjahan commenced a new capital at Delhi which he named Shahjahanabad. The city is surrounded by a wall of red sandstone and a marble pavilion houses the Diwan-i-Khas; originally its ceiling was crimson overlaid with gold and silver foliage and here the Great Moghul on his Peacock Throne gave audience to princes and ambassadors.

On the cornices at either end of this magnificent chamber is the couplet:

"Agar firduus bar ruyi zamin ast

Hamin ast, hamin ast, hamin ast."

"If on earth be an Eden of pleasure

It is this, it is this, it is this."

Shahjahan also built the Jumma Masjid or cathedral mosque at Delhi and Jehangir's tomb outside Lahore. The Moghuls were great landscape gardeners and the Shalimar, Nishat and other gardens in Kashmir testify to their love for this art.

Indian architecture today survives largely in the Indian States, particularly in Rajputana, where the indigenous master-builder still works at his old craft. The town of Lashkar in Gwalior State is rich in such instances and Jaipur, Udaipur and Benares also contain many beautiful examples.

Big commercial centres like Bombay and Calcutta, have some stately modern buildings housing offices and flats.

Often, their exterior decor has an Indian motif ; in time a modern style of indigenous architecture may evolve representing a graceful synthesis of eastern and western elements.

SCULPTURE

Sculpture like other arts in India was primarily religious in its initial impulse. It was largely an adjunct of architecture and ancient temples abound in religious sculpture.

The most impressive specimens are the earliest, found in the stupas of Asoka's time and in the cave temples of Ellora and Ajanta. Particularly striking are the gateways at Sanchi—dating to the first century B. C.—with their realistically proportioned elephants and their flying dryads.

Statues of Buddha are numerous. Interesting examples come from the Gandhara or Indo-Greek school which flourished from between A. D. 100 and 300. The kings of that time employed Greek sculptors and architects, and some of these were probably converts to Buddhism. They produced a cosmopolitan art and their statues of Buddha, while ordinarily retaining his essential characteristics are Hellenic in conception.

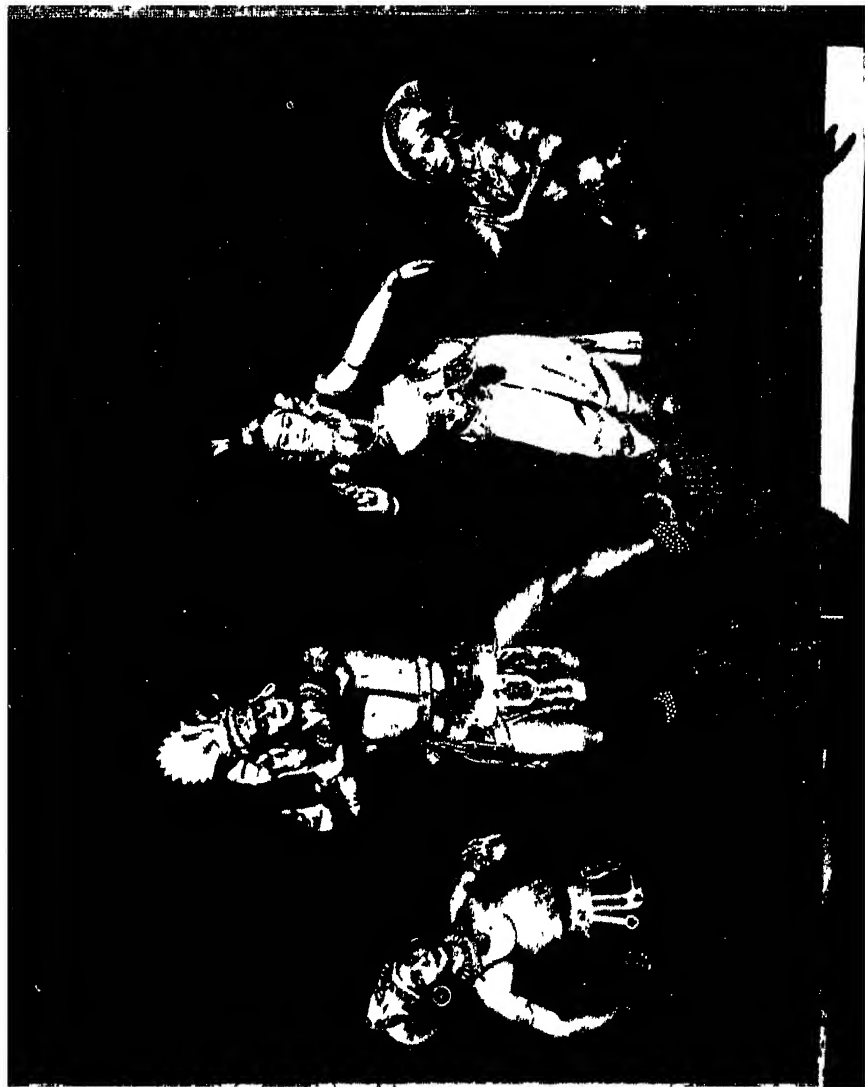
In the Gandhara sculptures Buddha's features are Greek rather than Indian and his monastic robe looks like classical drapery. Sometimes he is shown standing or sitting in European fashion and his face is often adorned with a moustache and he wears jewellery. Greek Gods

like Zeus and Apollo, adapted to suit Buddhist mythology, often appear in bas-reliefs of this period.

The Ajanta caves contain colossal images of Buddha, elaborate facades, carved pillars and an array of striking reliefs. To some European eyes this decorative detail may appear somewhat lush, but in its exuberant imagination and in the vivid expression of movement Indian sculpture is perhaps unsurpassed in the world.

Contemporary with the Kailasa temple is the Shiva cave-temple on the hillside of the lovely island of Elephanta in Bombay harbour. Among its many fine sculptures is the gigantic Trimurti embodying the three aspects—creator, destroyer and preserver—of the Supreme Deity. The creator is Brahma ; the preserver Vishnu ; the destroyer Shiva. Vishnu is represented in the majestic central head of the brooding Trimurti and this sculptural masterpiece with its sense of mystery and expressive grandeur ranks high in Indian sculpture.

Largely because sculpture was regarded as a decorative adjunct of architecture, ancient India has produced little civil statuary to compare with the torsos and busts of Egypt, Greece and Rome. Progress in this branch of art is still comparatively poor ; the Indian sculptor has yet to come into his own.



The Dance
of Siva
Uday
Shankar
with Sankie
(Photo
Holtman)



GOEDRIED DE GROOT
AMSTERDAM

Photo: De Groot, Amsterdam

MENAKA

VI

MUSIC, THE DANCE & LITERATURE

Music and dancing have been part of the people's life from the early beginnings of Aryan civilisation and before. The excavations at Mohenjodaro in Sind show that the Indus valley folk as far back as 3000 B. C. indulged in dancing to the accompaniment of the drum.

Like other arts, music and dancing drew their primary inspiration from religion; they were also largely sustained by royal patronage.

Samudragupta, the Gupta monarch of the 4th century A.D. was himself a musician and poet and a liberal patron of the drama. At Akbar's court were gathered a galaxy of poets, musicians and men of letters. Sultan Firoz Shah (1397-1422), a scion of the Bahmani dynasty of the Deccan, loved literature and music; like Akbar, he was interested in religion, and legend has it that he was well read both in the Old and New Testaments.

MUSIC

If music owed much to royal patronage, it also thrived naturally among the people in the folk and love songs of the

ordinary villager. Hindu mythology is rich with the tales of Lord Krishna, the "dark" God of the Hindu pantheon, who lured the *gopis* or milkmaids with his flute.

India's plains and hills, her mountains and deserts, the waxing moon, the midday sun all lend themselves to music and song. At harvest time you may hear the pipes of the village musicians as the peasants revel in their harvest dances.

Weddings are another occasion for song. At dawn the village wakes to the sound of flutes played round the bridegroom's house while young village maidens gather in the bride's house and chant till a late hour. Sometimes as they sing in chorus the effect is enchanting. Drum sounds are produced by a slipper beaten across the mouth of an empty pitcher; accompanying this is the jingle of heavy silver rings on a brass plate.

All Indian musical instruments are not so primitive. A song of the 2nd century A.D. translated by Sir Edwin Arnold speaks of dancing—

"To the chime of silver bangles and the beat of rose-
leaf hands

And pipe and lute and viol, played by the woodland
bands."

An interesting instrument is the *vina* which may be compared with the European guitar; it has three drone strings and four fretted strings on the finger board. The *sitar*, which is popular in Bengal, is a simpler form of guitar. For the *nautch* or dance the *sarangi*, somewhat like a violin, is popular. Flutes and drums are of varying sizes

and scales; of the former the most popular is the *banshri* or bamboo flute. The most important of the drums are the *tabla*, a tiny pair of drums played one by each hand. Another instrument is the *surmai*, a wooden wind instrument of somewhat strident tone.

It is not easy to interpret Indian music to a westerner. Melody is untouched by harmony somewhat on the lines of the music of ancient Greece, and the essence of an Indian melody is that it employs cross rhythm. Singer and drummer converge upon a point, and while one may sing seven bars of, say, ten units, the drummer beats ten bars of seven units. Or the drummer's two hands may beat different times— $2 + 2 + 2$ while the other goes $3 + 3$. Or one hand may start at the beginning and the other in the middle of the bar, in different times, converging half a dozen bars later. It calls for a deft technique which the knowing listener follows closely.

For western ears attuned to the mastery of harmony over melody Indian music has a disconcerting quality; it seems monotonous and flat. Equally to many Indian ears unfamiliar with Occidental art, western music sounds often "out of tune".

Harmony adds richness and quality to music—one reason why in India concerted music, vocal or instrumental, is rare.

Indian music both in composition and performance tends to be highly individualistic. Nowhere else in the world is music so closely moored to Nature. Indian *ragas*

or tunes are closely associated with the seasons and are expressive of particular moods at particular hours.

On the other hand there is ordinarily little or no relationship in Europe or America between the hour of the day and the mode of the tune. Listen to a village drummer and you will note the difference. He has different beats for different occasions, varying them for harvest dances, for crop gathering, for danger signals, for sending messages or for announcing a victory in games.

Dancing, like music, is among India's most ancient arts. Hindu mythology which regards Shiva as the embodiment of cosmic energy sometimes represents him as Nataraja, Lord of the Dance. This aspect of Shiva can be traced in stone and metal images back to the sixth century A. D., but before that it may conceivably have found expression in wood.

The Madras Museum has several very fine Natarajas of the Chola period (907-1052 A.D.); a splendid specimen is the image of Nataraja in the great temple of Tanjore showing the god performing the cosmic dance inside an "arch of radiance".

Dancing has an intimate connection with drama as is seen from the word *nataka* or dance which comes from the Sanscrit *nr̥it*, to dance. Rabindranath Tagore's cultural centre at Santiniketan did much for the revival of the dance-drama of modern India.

It is not without irony that ancient arts like dancing and music were for long after the advent of the British not



ABOVE. Enakshi Ram Rau with troupe in Manipur dance (Photo: E. Rau)



BELOW Group of primitive Chodra dancers, Gujarat (Photo: D. G. Tendulkar)



Rem Gopal *Photo. Harrell, Hollywood*
As Siva in the Nadanta Dance of Sri Nataraaja

considered "respectable" in India. Yet at one time both these cults were regarded as royal accomplishments and Kalidasa, the great dramatist, represents King Agnivarman as competing with actors in their spheres. The Gupta monarch Samudragupta had coins struck showing him playing the lyre and lute. Because it was bound up largely with religious ritual the art of dancing survived but its classical renaissance is comparatively recent though folk dancing persisted despite the philistines.

India owes much to Uday Shankar and his talented partner, Simkie, for resurrecting the art and infusing it with new vigour. If they have also given it "a box-office appeal" in the process, why blame them? Indian dancing is plastic enough to stand new treatment and Uday Shankar's embellishments have added to, not detracted from, its colourful presentation.

The *mudras* or pantomimic gestures which accompany Indian dancing are elaborately devised and like genius can only be attained by "an infinite capacity for taking pains". Today the art of professional dancing is highly stylised.

Schools of Indian dancing range from the elemental Kathak of the north and the vigorous Kathakali of the south to the graceful Manipur dances of Bengal. Among accomplished exponents are Ram Gopal, Menaka (Mrs. Leela Sokhey), Rukmini Devi (Mrs. Arundale) and Enakshi Rama Rao (Mrs. Bhavnani). The great Shankaran Namboodri, acknowledged "master of Kathakali", has turned out many talented pupils, including Uday Shankar. A modern move-

ment devoted to the popularisation of folk dancing is the Bratachari movement of Bengal started by the late Mr. G. S. Dutt, I.C.S.

LITERATURE

To talk of India's ancient literature in the present context of illiteracy may seem ironic. Yet in the Vedas or sacred hymns composed about 2,500-2,000 B.C., India has the oldest literature in the world. The Vedas were handed down orally over many generations. The oldest writing in India is found on Asoka's edict pillars (269-232 B.C.).

Writing on birch bark and palmyra palms was common all over India by the fourth century A. D. and a medical treatise dated 350 A. D. is among the early surviving specimens.

Under the Guptas who reigned from the fourth to the seventh century A.D. the arts, including literature, flourished and not only was existing knowledge systematised but secular literature made its appearance. Prose romances and fables, drama and lyric poetry are found in this period ; writers graced the courts of the Gupta Kings and an interesting development in imaginative literature was the *Kavya* or Court Epic.

Kalidasa was the greatest dramatist and lyric poet of that age.

Of his Sanscrit plays the most famous is *Sakuntala* taken from a theme in the *Mahabharata*. "Of the arts, the best is the drama; of dramas, *Sakuntala*; of *Sakuntala*, the

fourth act; of that act, the verses in which Kanva bids farewell to his adopted daughter.”

Kalidasa's *Meghaduta* or “Cloud Messenger” is a lyric which excited the admiration of Goethe. “It is impossible to conceive language so beautifully musical and magnificently grand as many of the verses of Kalidasa.” This extravagant tribute, bordering on hyperbole, is typical of the rapt enthusiasm his work aroused.

Another lyrical writer of note was Bhartrihari, a contemporary of Kalidasa; he is often described as the Indian Horace and was a man of great versatility, being a philosopher, grammarian and poet in turn.

To the Gupta period also belong the *Panchatantra* or animal stories and the *Itipadesa* or Book of Wise Counsels. These stories trickled into medieval Europe via Bagdad and Byzantium and both Chaucer and Shakespeare borrowed from them. Rudyard Kipling has also adapted them.

Prior to the Gupta period there flourished a school of Tamil literature in South India of whom one of the earliest representatives appears to have been a poet, Tiruvalluvar, who probably lived about A.D. 100. Of humble parentage—Tiruvalluvar was a pariah weaver—he wrote poetry with a wide popular appeal and some of his sayings are still current south of the Godavari.

The Rajput courts were great centres of literature and art. Rajasekhara who lived about A.D. 900 was a leading Rajput dramatist and his play, the *Karpuramanjari*, is written in Prakrit. Even more popular was *Gita Govinda* or

“Song of the Cowherd” composed by the famous Jayadeva on the eve of the Muslim invasion round A.D. 1,200.

This period also saw the rise of the vernaculars and we hear of Rajput bards, like Chand Bardai, turning out Hindi epics. Hitherto the language of literature was largely Sanscrit or Prakrit.

Abu Rihan Muhammad, the great Muslim savant of that time—more popularly known as al-Biruni, “the foreigner”—has left a vivid account of contemporary and ancient India in his extraordinary work, *Chronology of Ancient Nations*. We learn from him that women were then well educated and took an active part in public life.

Paper was introduced into India by the Muslims in the 12th century A. D. Under the patronage of the Moghul Emperors literature flourished; both Baber and Jehangir wrote their own memoirs and Akbar, though illiterate in the sense that he could not read, gathered round him many poets, musicians and artists.

Abu Fazl has left in the *Akbar Nama* a detailed account of the Moghul rulers, their households and courts; this monumental chronicle, which is in many ways the most important historical work produced in India, ends with the forty-sixth year of Akbar.

Among contemporary poets the best known were the brothers Faizi whose compositions Abu Fazl quotes in the *Akbar Nama*. One of them, the Poet Laureate, translated the *Bhagavad Gita* into Persian verse.

It is worth noting that in those days Muslims took

scholarly interest in the writings of Hindu literati and this interest was reciprocated. The ill-fated Dara Shikoh, Shah Jehan's favourite son, was a student of the Vedanta and the Upanishads.

MODERN TRENDS

Literature for a time languished with the coming of the British but it never died. To the English language must go the credit for opening to Indian scholars and reformers new vistas of development ; the vast resources of western culture became more readily accessible to India and these had their influence in impelling both a cultural renaissance and a general social awakening throughout the country.

This stirring of thought and life found expression in the socio-religious activities of Raja Ram Mohun Roy who may rightly be regarded as the prophet of the new India.

Born in 1772, this remarkable man was that rare thing—a practical idealist. He led the agitation against *suttee* or the voluntary immolation of Hindu widows; he fought for the separation of the judiciary from the executive and favoured the introduction of English as the medium of higher education.

By many he was attacked as a misguided zealot who wished to denationalise his country. That charge was untrue. Ram Mohun Roy was a fine Oriental scholar ; he studied Persian and Arabic and was deeply read in Sanscrit. The story goes that not satisfied with a translation

of the Bible he acquired enough Hebrew and Greek to study the original. He was about twenty when he learnt English.

For Hinduism Ram Mohun Roy had a deep reverence but he felt that this noble creed had grown too encrusted with superstition and idol worship and he worked to purify it. He rebelled against some of its social institutions, particularly against caste and child marriage.

The Brahmo Samaj, which he founded, while mainly Hindu in outlook, was monotheistic and abjured caste; it was open to all sorts and conditions of men. Under its third leader, Keshub Chundra Sen, the movement made great headway in Bengal.* It has done much to purify popular religion, to encourage learning, to mobilise public opinion against the evils of child marriage, caste, untouchability, enforced widowhood and the *purdah* system. It has also helped to develop indigenous literature in Bengal.

That is clear from the fact that nearly all the leading writers and thinkers of Bengal in the last century have been Samajists.

Bankim Chandra Chatterji gave the Bengali novel new form and vigour but it was left to Rabindranath Tagore, who harnessed poetic imagination to realistic experience, to give it direction and purpose. Tagore has left an imperishable impress on Indian art and literature. More than any modern Indian he helped to put India on the cultural

* This, despite the fact that a schism occurred in his time following the marriage of his daughter to the Prince of Cooch Behar.

map of the world.

His was an astonishing versatility. The Tagore family of Bengal has produced many philosophers, artists, musicians, dramatists and poets but none did more to shape the literary and artistic renaissance of modern India than this sensitive artist whom India acknowledged as her Poet Laureate.

Dr. Tagore was fortunate in his birth and upbringing; the gods were also prodigal in the gifts they gave him. He combined with an impressive presence a versatility of talent which found expression in a myriad forms—in poetry, painting, drama, the novel, music and song. Linked with this astonishing creative genius was a strong social urge for the betterment of his fellow-men. The reformist atmosphere of his boyhood days—his grandfather was Ram Mohun Roy's chief supporter—coloured his outlook and is reflected in his work.

Tagore had an essential humanity and he preached not a gospel of nihilism but a creed of faith and courage. He believed in the expansion and development of human personality for the general betterment of mankind and this intensely individual and human note pervades his work.

To his countrymen he has left a beautiful message of faith and hope, enshrined in *Gitanjali*, the book of verses which won for him the Nobel Prize for Literature in 1913:—

“Where the mind is without fear and the head is held
high ;

“Where knowledge is free ;

- “Where the world has not been broken up into fragments by narrow domestic walls ;
“Where words come out from the depth of truth ;
“Where tireless striving stretches its arms towards perfection ;
“Where the clear stream of reason has not lost its way into the dreary desert sand of dead habit ;
“Where the mind is led forward by thee into ever widening thought and action—
“Into that heaven of freedom, my Father, let my country awake.”

Almost all Indian languages today have a flourishing literature. Novel, essay, drama and lyric poetry are the chief vehicles of expression and the two favourite themes of modern writers are social reform and the glories of ancient India. Indian drama today is largely a comedy of manners.

A reaction against the tendency to look back for inspiration is slowly setting in. That is at once a significant and healthy development.

Not surprisingly several educated Indians have attempted to write in English, often with considerable success.

Toru Dutt from Bengal, who died very young, was an early pioneer and her verse has grace and distinction. Another writer of note is Mrs. Sarojini Naidu, whose poetry is rich and mellifluous.

More recently a number of young Indians have written successful English novels on Indian life. They include Mulk Raj Anand, Raja Rao and Ahmed Ali.

Urdu literature counts the late Sir Mohamad Iqbal as its greatest modern figure. With Tagore, Iqbal shared a profound humanity but while Tagore's writings leave the impression of a serene and tranquil mind, Iqbal's thoughts are feverish, sometimes fretful and invariably forceful. Iqbal personified a "divine discontent".

As a poet and mystic he ranks among the greatest seers of the east. In 1915 he published his first Persian poem, *Asrar-i-Khudi* (Secrets of Self) which immediately created a wide stir and spread his fame beyond the borders of India to the countries of the Middle East. In 1920 an English translation by Professor R. A. Nicholson of Cambridge introduced the poet to the west and soon after portions of the book were translated into German and Italian.

Iqbal wrote fluently both in Urdu and Persian. His style like his thought is vigorous. He preached the Message of Action.

Though primarily the poet of Islam, Iqbal shared with Tagore an intense love for India and the East. In "Hindustan Hamara" he has written a song which may yet be the national anthem of free India.

Here are its first two lines:—

*"Sare jahan se achcha Hindustan hamara
Ham bulbulen hain iski, yih gulistan hamara."*

"In all the world there is nothing so lovely as our
Hindustan

We are her song birds, she is our rose garden."

choly reminders of Affonso de Albuquerque's great Empire in the East.

In 1600, Queen Elizabeth granted the British East India Company a charter for trade in the Indies. Early in 1609 there arrived in Agra an English captain by the name of William Hawkins who came on behalf of the newly established Company to set up a trading factory at Surât on the west coast of India. Hawkins, an uncouth, bucolic adventurer, became the Emperor Jehangir's boon companion and took part in his drinking bouts which often lasted till far into the night. Jehangir soon tired of him and Hawkins left for England in 1612.

Three years later King James I of England sent Sir Thomas Roe as his ambassador to the Moghul Emperor and this observant Englishman has left a lively and interesting account of the court of Jehangir.

STRUGGLE FOR POWER

The latter part of the 17th century saw a struggle for power between the English and the French, who in 1674 had acquired a foothold in India with their settlement at Pondicherry on the Madras coast. The French, unlike the Dutch who took little interest in India, were greatly concerned in acquiring a monopoly of the Indies' trade. Some sixty years after the formation of the East India Company, an enterprise known as *La Compagnie des Indes* was formed under the patronage of Louis XIV.

In the 18th century England and France contended

for naval and colonial supremacy throughout the world; that duel was fought fiercely out on a wide front—in the Indian Ocean, on the Indian continent, in the Atlantic and in North America. On the French side the most outstanding man was Dupleix, who in 1742 became Governor of Pondicherry and acting Director-General of the French Indies; in Robert Clive, founder of the British power in India, he had a formidable opponent.

Both sides enlisted rival factions in the country to help them. Both sides contained bold, hungry and often unscrupulous adventurers. Very early, Indian rulers in south India found themselves involved in this struggle for power; when a disputed succession arose, the French not seldom supported one claimant while the English backed the other. This method of taking part in local disputes, hiring out trained troops and seizing territory was the familiar technique of both imperialisms. If the English finally prevailed, it was due largely to the fact that the French navy lost command of the sea with the capture of Pondicherry in 1761; this enabled the East India Company to extend and consolidate its hold in India.

By the end of the 18th century southern India passed under British control with the defeat of Tippu Sultan, Muslim ruler of Mysore. The Delhi Empire existed only in name. On June 23, 1757 Clive defeated Suraj-ud-Daula, the Muslim Nawab of Bengal, at the battle of Plassey and later secured for the Company the *Diwani* or financial administration of Bengal, Bihar and Orissa.

Plassey laid the foundations of the British *raj* in India. It decided not only the fate of Bengal but the future of British dominion in this country. Later in 1764 the victory of Buxar resulted in the titular Emperor of Delhi formally submitting to the British.

Nevertheless there were "pockets" still comparatively free from British influence and of these the most notable were formed by the Mahrattas and Sikhs; both these martial races fought fiercely against the growing tide of British domination. Not till 1799, as we saw, were Muslim rulers like Hyder Ali and Tippu Sultan put down in Mysore. Tippu Sultan died fighting and he lies buried in the ruins of his capital, Seringapatam, near Mysore city.

The Mahrattas offered stout resistance but by 1819 the back of their resistance was broken. It took three protracted wars to overcome them and for long the houses of Scindia and Holkar, now the ruling families of Gwalior and Indore, strove stubbornly to preserve their independence. At Kirkee, not far from Poona, Baji Rao II, last of the Peshwas, suffered a signal defeat in 1817. Two years later the Peshwaship was abolished and the Mahratta Empire came to an end.

The Sikhs were the last to submit. Early in the 19th century a great Sikh State had risen in the Punjab under Ranjit Singh who before he died in 1839 was master of nearly the whole of the Punjab and Kashmir. He was a colourful figure and no lover of the British. On being shown a map of India he is said to have exclaimed prophe-

tically, if irascibly : “ *Sab lal hoayyga*—It will all be red!”

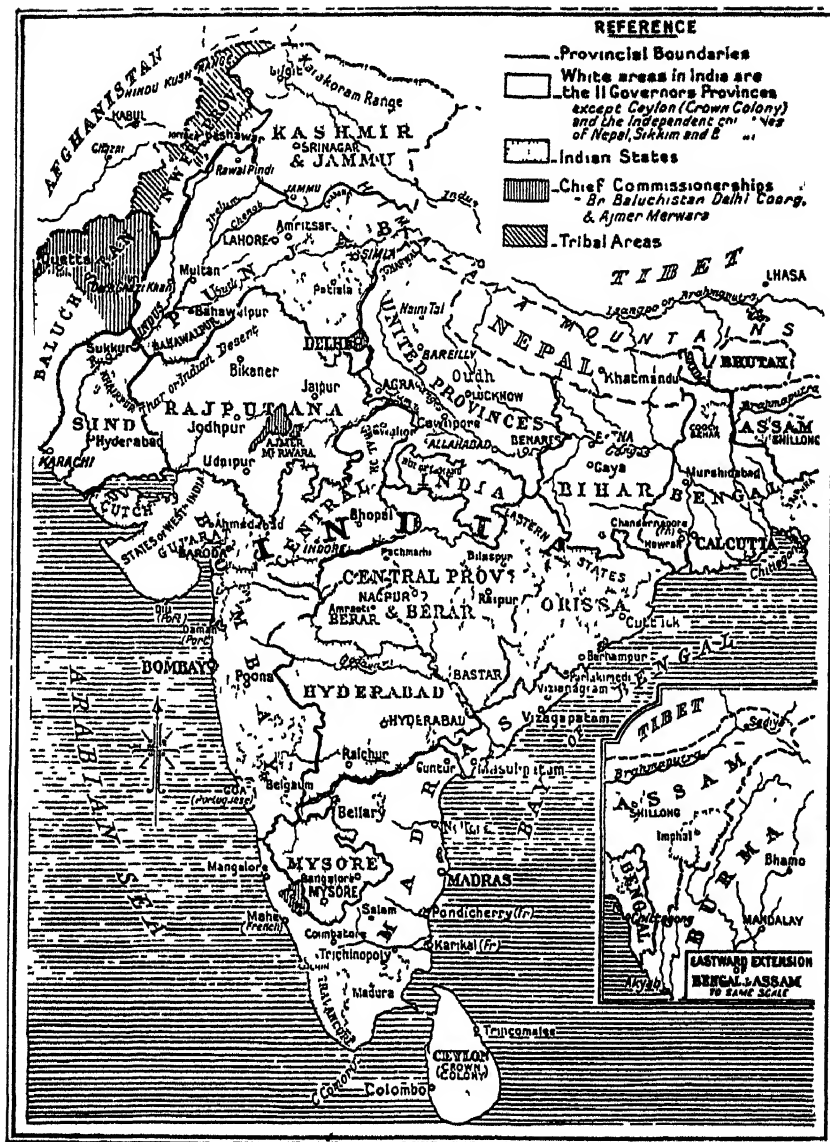
After his death the Sikh State weakened. There were two wars between the British and the Sikhs and during the second the Sikhs inflicted a heavy defeat on the British at Chilianwala. Describing the discomfiture of the British cavalry, an English commentator writes : “ . . . they were routed by Sikh cavalry, and made their celebrated backward charge over their own infantry and through their own artillery and wagon lines. The Sikhs accompanied them and took four guns.” The Sikhs were, however, defeated in 1849 and the Punjab was annexed to the British raj. “It had all become red.”

Today the martial Sikhs form an important part of the Indian Army. Kashmir, it is interesting to recall, was sold by the British for Rs. 75 lakhs (about 30 million dollars) to a certain Raja Gulab Singh of Jammu, whose descendant now rules over the State. He certainly made a good bargain.

With the defeat of the Sikhs British sway extended over India from Cape Comorin to the Khyber Pass.

BRITISH RULE

The old feudal order was breaking up when the British established themselves in India and it is not unlikely that even failing the intrusion of foreign adventurers into this country the old economic order would have passed out. Probably, as in Europe, it would have given place slowly to a new order under which new classes would have come into



Political Map of India



The Viceroy
Drives Past
a Photo.
Tomas at
India)

power. Before this happened the British stepped in. "Thus", as Pandit Nehru writes, "the British became the agents of a historical process in India—the process which was to change feudal India into the modern kind of industrialised, capitalist State."

In 1857 came the Mutiny. Though not a national movement—the mutineers were divided in their aims—it still represented an effort to recover power and drive out the foreigner. The Mutiny started at Meerut when the Bengal regiments having killed their officers rode to Delhi and proclaimed the Emperor. Actually the Meerut revolt was premature, being ahead of the schedule planned by the leaders of the Mutiny; this precipitate outburst upset the rebels' programme, but the revolt spread to various parts of India including the United Provinces and portions of Central India and Bihar. The Sikhs and Gurkhas supported the British as did many Indian States including Hyderabad in the south and Gwalior in the north. Thus the outcome was in a sense settled by the Indians themselves.

Among the leaders of the Mutiny was Lakshmi Bai, the young Rani of Jhansi who led her people against the British and died fighting. With the suppression of the Mutiny, the shadowy Moghul Empire in India came to an end. Pathetic old Bahadur Shah, last of the Moghuls, a poet by inclination, Emperor only by the accident of birth, was deposed and banished to Rangoon. On November 1, 1858 the Government of India was transferred from the East India Company to the Crown and Queen Victoria's

proclamation announced a general amnesty.

The establishment of British rule saw the intrusion of a third party in India and produced some interesting reactions in the relations between Hindus and Muslims. British domination injected a new element in Indian life, which weakened if it did not destroy many links of Hindu-Muslim culture. The English language, it is sometimes said, has proved a unifying force in India. That is perhaps true today when separatist feelings are strong. On the other hand there is no denying that the introduction of English revolutionised the relations between Hindus and Muslims. Its economic and political consequences were far-reaching.

Dr. Clifford Manshardt in his excellent study, *The Hindu-Muslim Problem in India*, observes with justice that "the substitution of English for Persian as the official language really marks a crisis in the history of Muslims in India." Less adaptable and more conservative than the Hindus, the Muslims for many years eschewed English education; their orthodox religious leaders encouraged a boycott of secular schools.

In 1835 Lord Bentinck, the Governor-General, declared English the medium of instruction in India and nine years later Lord Hardinge initiated the policy of giving preference to Indians with western education. Even before Bentinck's edict the more enlightened section of Hindus was acquiring knowledge of western learning. The great Hindu reformer, Ram Mohun Roy, who was born in 1772,

learned English at the age of twenty. But his is an exceptional case though by 1818 there is evidence that educated Hindus were taking to English. Not till 1875 when Sir Syed Ahmed Khan founded the Muslim Anglo-Oriental College at Aligarh, now the well-known Aligarh University, did Muslims shed their prejudice against English learning. Thus the Hindus started with an initial advantage and their priority in education helped them immeasurably in the struggle for jobs.

COMMUNAL RIVALRY

The substitution of English for Persian had two important results. In the first place, it led to a divergence in education between the two communities which weakened the cultural links between them. Secondly, because of their boycott of English, Muslims were slowly ousted from Government posts and their places filled by Hindus. Inevitably communal relations were embittered by economic rivalry; as India advanced politically Hindu-Muslim rivalry was transferred from the economic to the political field. Here lie the roots of the Hindu-Muslim problem.

To the Muslims in the early stages the establishment of British rule was more repugnant than to the Hindus. British rule meant the separation of Church and State—an idea contrary to Islam's conception of Government. For many years after the Mutiny the Muslims were under a cloud; their active association with the 1857 Revolt made them suspect in the eyes of Government. In 1860 we find

their leader Sir Syed Ahmed Khan, protesting against this stigma. "I must deprecate," he says, "that wholesale denunciation against Muhammedans as a race in which the newspapers are wont to indulge, and which stains the pages of those who have written upon the events of 1857."

Sir Syed's ruling passion was to rehabilitate his community in the eyes of the *rāj* and to lift it from the lethargy into which it had sunk. Realising that the educational backwardness of the Muslims hampered their progress in other fields Sir Syed sought to reform the Muslim educational system. Like Ram Mohun Roy, he was a reformist in religious matters and here his zeal did not always commend him to orthodox circles. But Sir Syed was essentially a man of vision gifted with energy and rare perseverance. He lived to lay the foundations of Muslim education and to him Indian Muslims owe a debt of deep gratitude.

Two facts may be noted about this remarkable man which are of interest in view of recent trends. Speaking at the foundation ceremony of the Muslim College in Aligarh in 1875 he referred to Hindus and Muslims as "the two eyes of India" and insisted that the people of India belonged to "one and the same nation". He was also, it is interesting to note, not a Pan-Islamist. When the Greco-Turkish war broke out shortly before his death in 1898, he strongly combated the pan-Islamic sentiments it roused. In articles to the *Aligarh Institute Gazette* he attacked the claims of Sultan Abdul Hamid to the Khalifate and enjoined loyalty to the British connection, even if the

British "were compelled to pursue an unfriendly policy towards Turkey". From Sir Syed's time dates the awakening of the Muslim community in India.

To sum up.

On the credit side the British may claim to have given India several benefits, chief among these being the establishment of peace and order. Peace and order were not unknown in earlier periods of Hindu and Muslim rule, but with the slow decay of the Moghul Empire disorder was setting in.

By establishing a uniform administration the British also helped to foster a sense of cohesion though simultaneously their political policy undermined unity and helped to keep the principal communities apart. This was not altogether novel; 'divide and rule' is a maxim going back to Imperialist Rome and the British while preserving a unified pattern for their own purposes of administrative convenience encouraged fissiparous tendencies as a political weapon.

The material benefits of British rule in the shape of improved communications—there are some 45,000 miles of railway in the country and some 75,000 miles of canals—are not inconsiderable. Against this are the appalling poverty and illiteracy of the country, and compared to India's tremendous material resources, the pace of industrialisation is poor.

Lack of political power has impaired individual initiative and enterprise, thereby affecting national character, but this is slowly being remedied. That a country comprising nearly one-fifth of the human race should have little or no voice in international affairs is calamitous.

VIII

HIS HIGHNESS

Covering about a third of the Indian peninsula are some 600 Indian States under rulers ranging from His Exalted Highness the Nizam of Hyderabad, who holds sway over an area greater than England and Scotland together, to petty chieftains like the ruler of Bilhari, whose territory contains 27 souls and has an annual revenue of Rs. 80 or roughly 20 dollars! Kashmir State in the north is almost as large as a major European country; Lawa in Rajputana has an area of about 19 square miles. Within Indian India, as the States are collectively known, reside over 90 million of the country's 390 million people.

ORIGIN AND STATUS

How did the Indian States arise ?

As the British acquired domination in the country they entered into engagements and treaties with Hindu and Muslim kingdoms in India, which while guaranteeing their integrity left the British Government in charge of their external relations. The States in various degrees were left internally autonomous. Legally their territory is not British

and their people are not subjects of the Crown, but no serious political student would claim for them in practice a status independent of the British *raj*.

Suzerainty over the Indian Princes is enjoyed by the King Emperor and the link between His Majesty and the Indian rulers is the Viceroy in his capacity as Crown Representative. The States are controlled through the Political Department and in the larger domains are British officials known as Residents; the smaller units have political officers and superintendents.

State rulers may be deposed by the suzerain power, though this authority is rarely exercised; among princes recently deposed were the late Maharaja of Alwar—an exotic personage—and the former Maharaja of Nabha. Sir Tukoji Rao, Maharaja of Indore, abdicated in 1926.

In the half-century that followed the Indian Mutiny, the States were isolated from the main political currents, but with British India's constitutional progress Indian Princes began to come again into the political picture. Leading Indian rulers were taken into consultation by Lord Minto who was Viceroy from 1905 to 1910, and following the last war a Chamber of Princes was set up, which meets about once a year at Delhi.

The Viceroy is its President and the meetings provide an opportunity for a polite exchange of views, but the Chamber has no authority to pass laws applicable to all or any one of the States. The absence of some of the bigger Princes from the Chamber has robbed this institution of

much of its importance.

It is not without interest to recall that Lord Dalhousie, who as Governor-General was responsible for the policy of annexing Indian States to British India when the ruler had no direct heir, described the Indian Princes as likely to provide "the bulwark of British power in India and its last stronghold".

The Indian States show great variety in their territories and resources. Of the 562 States comprising Indian India, twenty between them have an area of nearly 400,000 square miles and a population of over 55 million; out of a total estimated revenue of about Rs. 45 crores (112,000,000 dollars) for all the States, some 23 collectively command a revenue of over Rs. 35 crores or 87,500,000 dollars.

A strong case exists for amalgamating the smaller States with neighbouring provinces or with the larger Indian States. Some years ago the All-India States Peoples Conference recommended that princely domains with a population below two million or an annual revenue of less than Rs. 5 million (1,250,000 dollars) should amalgamate with neighbouring provinces.

Were this recommendation to be carried out only 21 States would remain as separate units. These would range from Hyderabad, which has a population of nearly 15 million and a revenue of Rs. 85 million (21,250,000 dollars) to Gondal which has a population of over 2 million and a revenue of Rs. 5 million (1,250,000 dollars).

Among the States the largest territorially are Kashmir,

Hyderabad and Kalaat in Baluchistan; these are each over 50,000 square miles; Jodhpur, Mysore, Gwalior and Bikaner—all over 20,000 square miles—come next. Hyderabad enjoys the highest revenue with Mysore, Travancore, Kashmir, Gwalior, Jaipur, Baroda and Jodhpur ranking among the first ten.

What of the smaller States ?

By totting up the revenue of the very small States we have a combined revenue of Rs. $6\frac{1}{2}$ lakhs or 162,500 dollars for over 170 States. This gives an average per State of Rs. 3,800 or 950 dollars per annum, which is hardly adequate to run the machinery of administration after providing for the ruler's privy purse.

Compare again the area of an average district in an Indian province, which is roughly 4,000 square miles, to some of the microscopic Indian States. Over 200 States in India have each an area of less than 10 square miles and nearly 140 have an area of less than 5 square miles. Seventy States have each territory not exceeding one square mile !

While some of the bigger Indian States like Travancore, Mysore and Baroda are noted for their progressive administrations, there are others barely living on the fringe of civilisation. The revenues of two States, Hunza and Nagir, are paid largely in kind—an extraordinary state of affairs for the twentieth century.

TRADITIONAL LINKS

Some of the Indian States trace their lineage far back

into history and nearly every period of India's long story finds its princely representative. As an authority on Indian India writes : "In fact, the history of India in its different stages is represented on the map of the States."

The Chinese traveller, Hiuen Tsang, who came to this country in the 7th century describes the ruler of Cooch Behar of that time; this ancient house claims to have held sway over the same territory it now occupies since the time of the *Mahabharata*. When Vasco de Gama rounded the Cape of Good Hope and visited India in 1499, he negotiated with the ancestors of the present ruling dynasty in Cochin. The British made their first treaty with the ruler of Travancore and both the rulers of Cochin and Travancore trace their descent from the Chera Kings who lived in pre-Aryan India. The premier Rajput State of Udaipur symbolises the knightly chivalry which fought the early Islamic invaders of Hindustan.

Pre-Moghul Muslim rule is represented by the State of Palanpur, whose ruling family is of Afghan origin and belongs to the Lohani stock; this principality in Rajputana goes back to the 14th century. In the House of Asaf Jah which rules Hyderabad today, the Moghul tradition is continued uninterrupted, while Mysore, which was originally a viceroyalty of the ancient Vijayanagar Empire, embodies the tradition of Hindu independence.

The Great Maratha soldier, Shivaji, has a direct descendant in the Bhonsle Chhatrapati of Kolhapur, and the Maratha Empire which once extended far over the country

survives in the historic houses of Baroda, Gwalior and Indore. The Sikh regime in the Punjab lives in the States of Patiala, Nabha and Jind.

Thus the Indian States are a living part of the rich pattern of Indian tradition and history.

Geographically their position is not uninteresting.

By far the great majority of the Indian States are situated well within the peninsula, surrounded for the most part by the territory of British India, which also divides them. In their geographical position may be traced partly the historic development of the country, since the authority of the East India Company was at first concentrated on the coastline and only later spread its tentacles inland.

Roughly the coastal tracts constitute British India, though along the peninsula of Kathiawar and further south are States enjoying access to the sea. Baroda has its port in Okha, while Cochin State has one of the newest ports in the east lying on the direct route to Australia from Europe; this port serves a vast hinterland comprising the States of Cochin and Travancore and the southern districts of the Madras Presidency. Much further north is the island of Cutch.

Look at the map of India and you see how widely spaced are these princely territories.

Far in the north abutting on the Pamirs and Tibet is the great State of Kashmir with an area of 89,000 square miles only a little smaller than the kingdom of Italy. Far down to the south at the very tip of peninsular India is the

ancient State of Travancore with its long and lovely seashore. On the tableland of the Deccan are stretched the dominions of His Exalted Highness the Nizam of Hyderabad and Berar which are not inaptly described as the "connecting link between south and north".

Over central India spread the States of Gwalior and Indore, while the vast territory of Rajputana contains the martial kingdoms of Udaipur, Jaipur, Jodhpur and Bikaner. Rajput rulers who once defied the might of the Maratha empire lord it over the peninsula of Kathiawar.

Way down south is the progressive State of Mysore. Patiala, Nabha, Kapurthala, Jind and Faridkot are reminders of Ranjit Singh's great empire in the Punjab.

In Indian India a Muslim ruler is sometimes found at the head of a predominantly Hindu State, while a Hindu prince may rule over a vast Muslim population. Hyderabad and Kashmir provide notable examples.

In Kashmir a Hindu ruler, His Highness Shri Maharaja Hari Singhji Bahadur, holds sway over a predominantly Muslim population, while in Hyderabad His Exalted Highness the Nizam, a Muslim, has 15 million subjects, of whom 14 million are Hindus. The Court language in Hyderabad is Urdu and it is also the medium of instruction, though Urdu is not the language of the vast majority of the State's people. Bhopal State, which has a progressive Muslim ruler, has a Hindu population of nearly 90 per cent.

Indian States and their rulers tend to be over drama-

matished and glamorised. Not all of India's Princes are fabulously wealthy creatures. Not all are enlightened, nor are all States strongholds of encrusted feudalism. There are good and bad Princes; there are progressive and backward States. Some suffer greatly from the appalling extravagance of their rulers; others with microscopic territories and meagre incomes are in no position to command even the bare amenities of civilised existence.

LIGHT AND SHADE

The picture of Indian India has its light and shade, no less than the picture of India as a whole.

Stories of princely sybarites sound fantastic, but unfortunately are often true.

Viceregal visits are sometimes made the occasion or excuse for the most prodigal expenditure. It is on record that one Viceregal visit to a western India State cost the State coffers nearly three million rupees or 675,000 dollars; of this amount Rs. 1 lakh (25,000 dollars) was spent on the State banquet. At that time 1·5 per cent of this State's revenues was expended on education and ·9 per cent on medical relief; as compared to 29 liquor shops there were 16 dispensaries in this indulgent domain.

In yet another State while Rs. 2 lakhs (50,000 dollars) were earmarked for education, over Rs. 230,000 (57,000 dollars) were appropriated for palace expenses.

Forced labour, *begar* as it is known, is not uncommon in the States. It is particularly rife in Rajputana and the

Depressed Classes, nearly 18 per cent of the population of this area, are the main sufferers. On occasions like royal marriages or funerals special taxes are levied on the people and such impositions take many varied and ingenious forms. Cases are known where a heavy wheel tax is collected from bullock-cart drivers, while most public roads are banned to their vehicles. Four years ago it was reported that over a thousand children under fourteen were employed in the factories of Rajputana.

These are by no means the most glaring of State excesses. Misrule in Princely India often finds inhuman and even perverse expression, but the instances given are sufficiently impressive to render more colourful citation superfluous.

Don't make the mistake of imagining that the whole of Princely India is a decadent cesspool of intrigues and excesses. There are some States, particularly in the south, where the administration is often markedly superior to that prevailing in many British provinces.

Some of the bigger Princes have been fortunate in attracting brilliant Indian administrators to their service and States like Mysore, Travancore, Baroda and Cochin have a far higher standard of literacy than British India.

According to the census of 1941 the number of literates per hundred of the population in Travancore is 67 for males and over 42 for women. Compared to the 12 per cent of literate males and 2 per cent of literate females in

British India, the contrast is significant.

Equally impressive is Mysore's record; this State has one school for every three square miles and a separate university has existed since 1916. Travancore has also a university established in 1937; and in Hyderabad State is the Osmania University which owes its existence primarily to the late Sir Akbar Hydari, who was associated with the administration of that State over a considerable period. The Osmania University, established in 1918, is remarkable for imparting instruction through an Indian language, Urdu, but English is a compulsory second language in the degree examinations and other tests leading up to them. Nearly Rs. 2 million or 500,000 dollars are expended yearly on this institution.

A feature of Baroda's education scheme is the system of rural and travelling libraries which are spread throughout the State. In the last census 18 per cent of the population was returned as literate, but the figure must be considerably higher today.

Most of the bigger Indian States including Mysore, Baroda, Gwalior, Indore, Travancore and Cochin have representative legislatures with non-official majorities. Cochin has two non-official representatives on its executive.

Travancore made history when in November 1936 His Highness the Maharaja threw open all the State temples to the untouchables, thereby defying Hindu orthodoxy. Indore and Baroda have equally enlightened records for social reform.

Some Indian States, notably Mysore and Travancore, show remarkable industrial progress. In Mysore a Department of Industries and Commerce was organised before the last war. Iron and steel, chemicals and fertilisers, sugar, paper, tobacco, glass, silk, oil and soap are manufactured in the State by concerns which are either State sponsored or State supported. In its hydro-electric and irrigation works Mysore also commands valuable assets and about 18,000 acres were recently brought under sugarcane cultivation following the construction of the canal works. The Cauvery hydro-electric undertaking is the second largest in India, ranking only second to the Tata hydro-electric schemes which provide electrical energy for Bombay city and suburbs, Thana, Kalyan and Poona. Small industries have benefited greatly by these developments in Mysore.

Hydro-electric activity is also a feature of Travancore State where cheap power is available to every village. An interesting experiment is the nationalisation of motor transport which the State authorities began about five years ago; a concrete road connects the capital with Cape Comorin. The Travancore University takes particular interest in technological studies and among the State industries are rubber, porcelain, timber and wood works and china clay.

Aided by the development of Cochin Port, Travancore's neighbour, Cochin, has seen local trade expand. In her forests Cochin possesses valuable assets which the State has wisely developed.

Nor can one forget the fact that in darker days the

Indian States were the main repositories of the country's culture. To Hyderabad State, for instance, India owes the preservation of the glories of Ellora and Ajanta. Thanks to the patronage of many of the Rajput States, the craft of India's old master masons and builders which might otherwise have perished has survived. A few Indian States—notably Travancore—have splendid art galleries and Mysore with its carefully preserved ancient monuments, its spacious capital, its power stations, its industrial plants and irrigation-works, is a model in the successful blending of the old and new.

SOME RULERS

It is encouraging to see the number of progressive young men at the head of many of India's bigger States. Major States like Travancore, Baroda, Gwalior, Mysore, Indore and Patiala have cultured and educated Princes as their rulers. The average age for these six Princes is just under 30, with the Maharaja of Mysore aged 23 as the youngest. The rulers of Baroda and Indore are each 34, the Maharaja of Travancore 30, while the Maharaja of Patiala, head of the premier Sikh State in India, is a year younger. The Maharaja of Gwalior, a godson of the late King George V, is 26.

Among the older Indian Princes the most interesting and picturesque is the Maharaja of Bikaner, a member of the ancient Rathore clan and scion of the Imperial dynasty of the Rashtrakutas who were rulers in the eighth century A.D.

A tall, stalwart man with an upright carriage, he has an impressive personality, and was one of the signatories to the Treaty of Versailles. He was a great favourite of the irascible Clemenceau, then Premier of France. The house of Bikaner was founded in 1465 and has a splendid martial record. During the last war the State Camel Corps distinguished itself in Egypt and Mesopotamia.

The Chancellor of the Chamber of Princes is His Highness the Maharaja of Nawanagar, nephew of the famous cricketer "Ranji". He is now in England as one of India's two representatives on the War Cabinet.

Among India's oldest dynasties is the ruling House of Udaipur, whose colourful head claims to be a direct descendant of the Sun. His capital, Udaipur, built on the slope of a low ridge, with its lakes and palaces is a bewitching city and one of India's show places.

A veteran ruler is the cultured Maharaja of Kapurthala who celebrated the golden jubilee of his reign in 1927. He succeeded his father at the age of five. A widely travelled man, His Highness is a fluent linguist and his palace at Kapurthala is modelled on Versailles.

IX

WOMEN OF INDIA

Unlike Europe and the West generally India's population comprises more men than women. Since the beginning of this century there has been a steady fall in the proportion of women to men and the latest all-India census of 1941 shows that the tendency continues.

According to the latest computation, India's total population is nearly 388 million, which reveals an increase of 50 million since the last census in 1931. Detailed figures are not available, but within this decade while the male population has increased from 174 million to 198 million, the female population has advanced from 164 million to 190 million.

For Muslims the all-India ratio is 902 women for every 1,000 men; for Hindus it is 944 women for every 1,000 men. The only provinces in which there is actually an excess of women over men are Madras and Orissa, and perhaps the C. P., if Berar is excluded.

That is unusual enough to excite comment. Even more peculiar is the fact that despite the numerical decline in women India's population registers a steady increase; recent

research in sex ratios suggests a contrary movement, a larger number of men normally indicating a smaller population, but this is not the case in India as a whole.

EVE'S STATUS

Contrary to popular belief in the West, the Indian woman has always occupied a high place in society. Reverence for womanhood goes back to very early times in India.

According to the Vedas, which throw much light on the social organisation of the Aryan-speaking tribes, the wife was mistress of the house and ruled over the servants and women members of the family. Child marriage was not practised in those days, and marriage was regarded as a sacrament.

In the *Mahabharata* the wife is described as "half the man, his truest friend, a perpetual spring of virtue, pleasure and wealth . . . A sweetly speaking wife is a companion in solitude, a father in advice, and a rest in passing through life's wilderness."

From time immemorial, the Hindu wife has shared her husband's pleasures and sacrifices. In the *Ramayana* when Rama is banished to the jungle, Sita, his wife, says:

"My mother often taught me and my father often
spoke

That her home the wedded woman doth beside her
husband make,

As the shadow to the substance, to her lord the faith-

ful wife,
And she parts not from her consort till she parts with
fleeting life.
Therefore let me seek the jungle where the jungle
rangers rove,
Dearer than the royal palace, where I share my husband's love !”

A parallel to Sita is Draupadi whose praises are sung in the *Mahabharata*.

“And last of all came Draupadi, with her dark skin
and lotus-eyes,
The faithful Draupadi, loveliest of women, best of
noble wives.”

Suttee or the immolation of a widow on her husband's funeral pyre was expressive of this loyalty; it was voluntary, but the widow who refused to burn herself was looked upon with contempt. Abbe Dubbois, who travelled through India in the 18th century, describes the practice as very rare in southern India.

This sacrificial rite was largely confined to the north and the widow of the dead man went to the pyre exultant, crowned, as one account has it, “with fillets by the women who belonged to her and decked out splendidly as for a wedding.” She was helped on to the pyre by her brother, and as the fire seized her no cry escaped her lips.

With the Rajput widow, *suttee* was a sacred rite. The Rajput woman accompanied her husband in the hunting field and even to war. On his death in battle she proudly

mounted the funeral pyre by his side.

Akbar, the Moghul Emperor, made efforts to suppress *suttee*, and it was prohibited by the Portuguese. For a long time the East India Company tolerated it, and it is worth recording that the abolition of this custom under the British was due largely to the efforts of the Hindu reformer, Ram Mohan Roy. His campaign stirred Lord Bentinck to declare *suttee* illegal in 1827.

Akin to the practice of *suttee* was the rite of *jauhar* or mass suicide when women in a besieged town preferred mass immolation to defilement. More than once this rite was witnessed in the ancient Rajput fort of Chitor when the garrison was hemmed in by invading forces.

Hindu women, like their men, had an almost quixotic chivalry in those days.

Manu, the great law giver, holds that the Hindu wife is the lawful custodian of her children. Reverence for the mother is part of the Hindu code. Thus the *Upanishads*, a collection of Vedic hymns, which incidentally inspired much of Schopenhauer's philosophy, enjoins on the son:

Matru Devo Bhava—Consider your mother as your God.

Pitru Devo Bhava—Consider your father as your God.

Acharya Devo Bhava—Consider your teacher as your God.

The pages of Indian history testify to the high place which women held not only in the domestic household, but

in other spheres. Literature and administration benefited from their touch and they were prominent even on the field of battle.

Chand Bibi of Ahmednagar, Padmini of Chitor, Ahalya Bai of Indore, Lakshmi Bai, the Rani of Jhansi, Mumtaz Mahal, beloved of the Emperor Shah Jehan, and the masterful Nur Jehan, Jehangir's consort, rank high among Indian heroines.

Padmini's story is one of the great legends of India. This lovely Rajput princess sacrificed herself in the rite of *jauhar* when Ala-ud-din's forces menaced the great fortress of Chitor.

Chand Bibi, a Muslim Princess, fought to defend Ahmednagar against the Moghuls. Clad in full armour and wearing a silver veil, she rode at the head of her troops, and the story goes that when the ammunition was exhausted, she used cannon balls of copper, silver and gold from the treasury and even fired away her jewels.

Ahalya Bai was ruler of Indore for 30 years from 1765 to 1795. She it was who raised Indore from a village to a wealthy city, and at a time when the greater part of India was in turmoil, this masterful Maratha Princess kept her State peaceful and prosperous. In Central India her name is still widely revered.

Another Rajput heroine is Princess Padmavati, who buckled on her husband's sword when Prithvi Raj went out to do battle on the historic field of Kurukshetra. "O, Sun of the Chauhans," she said, "none has drunk so deeply both

of glory and pleasure as thou. Life is like an old garment. What matters if we throw it off? To die well is life immortal." Prithvi Raj was captured and put to death, and following the battle his Queen accompanied by her handmaids mounted the funeral pyre.

Jehangir's wife, Mehr-un-Nisha, on whom the Emperor bestowed the title of Nur Jehan or Light of the World, was a remarkable woman. She was a masterful person of singular beauty and intelligence, a fearless horse-woman, and an excellent shot; Jehangir in his memoirs relates how she once killed four tigers in quick succession. When the Emperor sodden with drink and opium was unable to rule effectively Nur Jehan virtually managed the kingdom. She conducted the business of the State, used her power wisely and helped to keep the administration intact.

Another Empress, Mumtaz Mahal, wife of Shah Jehan, lives in Indian history as the woman whose love inspired her husband to erect one of the most beautiful mausoleums in the world, the incomparable Taj Mahal. She was a poetess of distinction and a finely talented woman. In this marble edifice Shah Jehan rests side by side with the Empress he loved.

Among other women of note in Indian history are Sultana Razzayat, a wise administrator and bold warrior, who successfully ruled her turbulent kingdom in the 13th century; Akbar's aunt, Gulbadan Begam, a writer of note, and his foster-mother, Maham Anaga, patron of learning. Akbar's wife, Salima Sultana, was a poetess.

WOMEN TODAY

If India's women have played a heroic and distinguished role in past history, they occupy today a no less important place and have done much to contribute to the country's welfare in many fields.

In the social and educational spheres particularly, they have rendered useful service; indirectly they have had a healthy influence on the political life of the country, since for the greater part the women of India in their organised public activities avoid communalism.

Though feminine literacy has increased by 150 per cent during the last decade, the leeway to be made up in women's education is considerable. Except in Kerala—"land of the coconuts"—which extends roughly from Mangalore to Cape Comorin, progress is disappointing.

The mere male may see some significance in the fact that the Hindu matriarchal law exists in Kerala! Cochin and Travancore States, which lie in this area, claim more than one literate woman to every two literate males, but in India as a whole the literacy figure for Eve is low.

Nor is the general literacy figure for the entire country high. Roughly 10 per cent of the population are literate and only 2 per cent know English; while the percentage of literacy for men is 12, it is only 2 for women. This, in a country which at no period of her history has been unenlightened, is galling.

It is well to remember that the education of the people

was regarded as one of the primary duties of the ruler in ancient India. The Chinese traveller Huen Tsang, who visited India in the seventh century, testifies to the organised system of teaching in the country.

In the old days instruction was primarily religious in its inspiration revolving round the Brahmin and the *mulla*. The schoolmaster had a definite place in the village economy.

Women have played and are playing an increasingly important part in liquidating illiteracy.

Nowhere has the truism that a literate mother makes for literate children been more forcibly emphasised than in India. The not infrequent lapses into illiteracy which mar our educational system are traceable largely to backward parents. Learning withers in an ignorant environment.

India, following China, is attempting to fight illiteracy through adult education, and here Indian women by undertaking to teach their less enlightened sisters are rendering valuable service.

An average child requires four years to become literate but experience proves that an adult, given the right type of training, can be made literate in less than a year.

In China the adult education movement began in 1920. By 1934 there were nearly 40,000 adult schools meant for pupils between the ages of 16 and 50. Though the Sino-Japanese war has naturally arrested the pace of progress, the adult education movement continues to make headway.

India has also before her the example of Soviet Russia where illiteracy has been almost wiped out in twenty years.

The All-India
Women's
Conference
at its
annual
session
(Inter-
national
Press Photo
Service)



• Women
Athletes
(Photos
Photo Service
Co.,
Massena,
and
Ray (up)
Libert)



Before the Great War of 1914-18 the Russian literacy figures were 37·9 per cent for males and 12·5 per cent for women; in 1929 the literacy percentage in Soviet cities was 98·4 and in villages 66, but the figures are much higher today.

The advent of provincial autonomy in 1937 saw the launching of adult literacy movements in several Indian provinces. By relating teaching to background and environment, considerable progress was made both among workers in the cities and peasants in the villages.

That the ignorant masses were genuinely eager for enlightenment was shown by the large attendance at adult classes; in 1939 on the eve of the war, there were some 550 literacy centres in Bombay City alone giving regular instruction to over 10,000 men and women. Instruction is in the main indigenous languages.

The outbreak of war combined with the withdrawal of popular ministries in the majority of provinces has slackened the pace of progress, but there is no doubt that the adult literacy movement will be an important feature of the post-war drive against illiteracy.

India's educated women have done and are doing splendid work in this war against ignorance. Seeing the enormous obstacles overcome in other countries, particularly in China and Russia, they are not disheartened by their own difficulties. They remember also that a hundred years ago in 1842 not half the number of men and women in Lancashire (England) could sign their names to the register

when married.

SOCIAL WELFARE

Not unnaturally women have played a large part in improving the country's social welfare. In India, where the average expectation of life is 24 years and where the rate of infant mortality is still appallingly high, there is much for women to do in this sphere.

India's birth-rate roughly is more than twice that of England and Wales, but her death rate maintains the same proportion; the infant mortality figure is nearly thrice that of England and Wales and four times larger than in Sweden.

The recorded infant mortality rate for India lies around 185 per 1,000 of registered births, though in some of the larger towns it sometimes reaches the terrible level of 400 per mille. In 1934 in British India alone births numbered 9,288,987; deaths totalled 6,856,244, while deaths of infants under one of age were 1,734,516. Allowing for the fact that village officials are often not too punctilious in maintaining their vital statistics registers, these figures are impressive.

According to an official public health report, with the exception of typhus and yellow fever "India is one of the world's reservoirs of infection" and the main reservoir of infection for plague and cholera.

A recent estimate figures that 100,000,000 persons in the country—roughly one in every four—suffer yearly

from malaria; deaths by tuberculosis number 500,000 yearly. With the outbreak of war, and the consequent movement of population, yellow fever now also threatens India.

The Whitley Commission on Labour, which reported in 1931, drew pointed attention to the conditions of housing and sanitation, particularly of the working classes.

The twin factors of a low standard of living and a growing population constitute a disquieting combination, but the resources of the country are immense and given proper organisation there is no reason why the general standard of public health should not be appreciably higher.

India's women have done much to rouse a health consciousness in the country. Particularly have they rendered valuable service for child welfare movements.

Every year more than $2\frac{1}{2}$ million Indian children die before the age of five, while many others survive to become weak and stunted adults. A recent investigation into mortality revealed a death rate of nearly 20 per thousand, as compared with 4.5 in England.

The infant welfare movement in India has both official and nonofficial backing, but without widespread co-operation from the public no appreciable progress can be achieved. That co-operation is ensured by various women's organisations, some of which work jointly with official bodies, while others labour on their own initiative. They have done much to develop public opinion and direct it on constructive lines.

Pressure of population does not entirely explain the

country's low standard of public health. India not only produces foodstuffs for her own consumption, but exports them. A higher standard of life and education would make for progress, but one must remember that only since the last war has preventive medicine been given the consideration it deserves in India. For far too long public health has continued to be the Cinderella of the nation-building services.

In 1937, Lord Linlithgow, the Viceroy, inaugurated the Central Advisory Board of Health, which is intended to co-ordinate and expand public health work in the different provinces and in the Indian States. In December 1937 Her Excellency the Marchioness of Linlithgow inaugurated a nation-wide campaign against tuberculosis, but the ramifications of this disease are so widespread in India that even with the considerable amount collected by private and public donations only preventive work is possible. Large scale curative measures have to wait till more funds are forthcoming.

Mr. Gandhi may take credit for the emancipation of India's women since his civil disobedience movements have given a great impetus to feminine initiative. Thousands of Indian women and girls have taken part in these movements and the cause of feminine emancipation has benefited as a result.

As far back as 1921 the province of Madras bestowed the franchise on women and other provinces were quick to follow suit. Within a decade all the Indian legislatures had recognised women's right to vote.

Indian women as a whole display a remarkably progressive outlook and such issues as the reservation of special seats and the extension of separate electorates based on communal distinctions have normally no appeal for them.

In addition to maternity and child welfare schemes, educated women have interested themselves in matters like the protection of women and children employed in industry, and the efficient administration of measures dealing with immoral traffic. Feminine education has also naturally aroused their interest.

Of the growing emancipation of Indian women there can now be no doubt. Even citadels of Hindu orthodoxy like Poona have taken an active part in the new movement. The Shrimati Nathibai Damodar Thackersey Indian Women's University was started at Poona by Professor Karve in 1916 and has now its headquarters in Bombay.

The old-seated prejudice against the remarriage of Hindu widows is slowly being eradicated. Though Hinduism permits polygamy the movement for monogamous marriages is growing and ten years ago the State of Baroda adopted both a Divorce Act and a Monogamy Act. More recently a committee headed by Sir Narsing Rau has prepared two bills for British India, which are to come into force in 1946, one securing for the Hindu wife her proper place in the joint family, the other ensuring her a right to inherit property. Hindu society is gradually beginning to recognise the necessity for monogamy and divorce though orthodox elements still present a stubborn front.

Islam technically permits polygamy and a Muslim may lawfully have four wives provided he is able to maintain each of them equally and equitably. Today it is rare for a Muslim to have more than one wife. Adam is wise in his generation !

Medicine is proving increasingly attractive to Indian girls and the Lady Hardinge Medical College for Women at New Delhi continues to retain its all-India character by drawing students from all over the country. At Ludhiana, in the Punjab, is the Women's Christian Medical College which is affiliated to the University of the Punjab for the first professional M.B.B.S. examination.

Women may be found today in the profession of law and here and there women advocates compete with men in some of the High Courts.

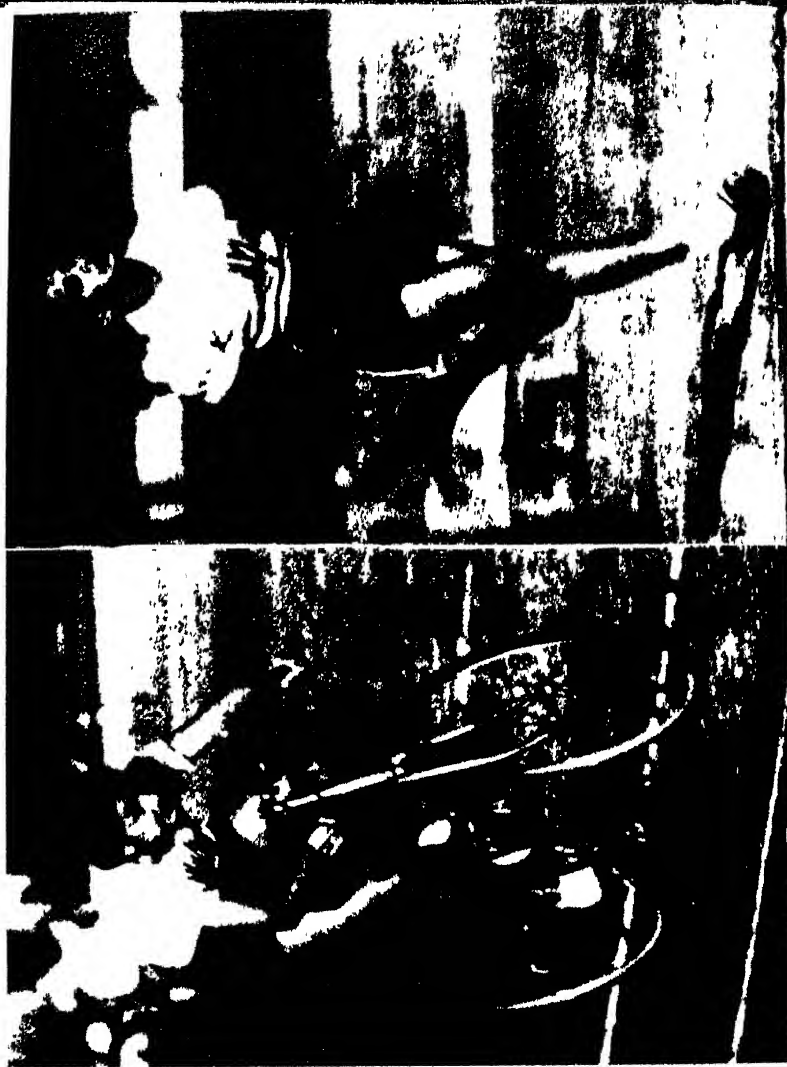
A significant expression of feminine emancipation is the growing number of inter-religious marriages. The Act of 1923 legalises civil marriages between Hindus, Sikhs, Jains and Buddhists, and the promotion of inter-caste marriages among Hindus must inevitably sound the death knell of the caste system. But progress here is still slow. Marriages between Hindus and Muslims occur from time to time. Pandit Nehru's only daughter is married to a Parsi.

Women are also taking an increasing part in athletics; they play tennis and hockey, they ride and swim. The average university girl takes an active part in the community life of her college. Some Indian women have also taken to flying and have qualified themselves for pilots' certificates.



Women
Graduates,
Punjab
University,
Convocation

(Photo -
Kamalan
Lal)



On The
Race Track

Most prominent among Indian women of today is Mrs. Sarojini Naidu, poet and politician, whose early books of verse attracted the appreciation of discerning critics like the late Sir Edmund Gosse and Arthur Symonds. Mrs. Naidu who is perhaps the liveliest conversationalist in the country has also the distinction of being the first Indian woman President of the National Congress. She is an entertaining public speaker.

Among other outstanding women are Mrs. Vijaya-lakshmi Pandit, sister of Pandit Jawaharlal Nehru; she was a Minister in the Congress Government of the United Provinces and has a personality of great charm and distinction. Mrs. Subbaroyan from Madras is a member of the Central Legislative Assembly and a prominent figure in the women's movement.

A woman, Dr. Lukose, is Chief Medical Officer in Travancore State. Feminine emancipation has made great strides in south India and the Madras Legislative Council had a woman as its Deputy President 20 years ago.

Begum Shah Nawaz is the only woman representative on India's National War Council. The Working Committee of the Muslim League has one woman member—Begum Mahomed Ali, widow of the noted political leader who died in London during the first Round Table Conference. Miss Jinnah, sister of the Muslim League leader, is a qualified dentist. Mrs. Kamaladevi Chattopadhyaya, a prominent member of the Congress Socialist Party, has travelled widely both in India and abroad.

X

RURAL LIFE

India lives in her villages.

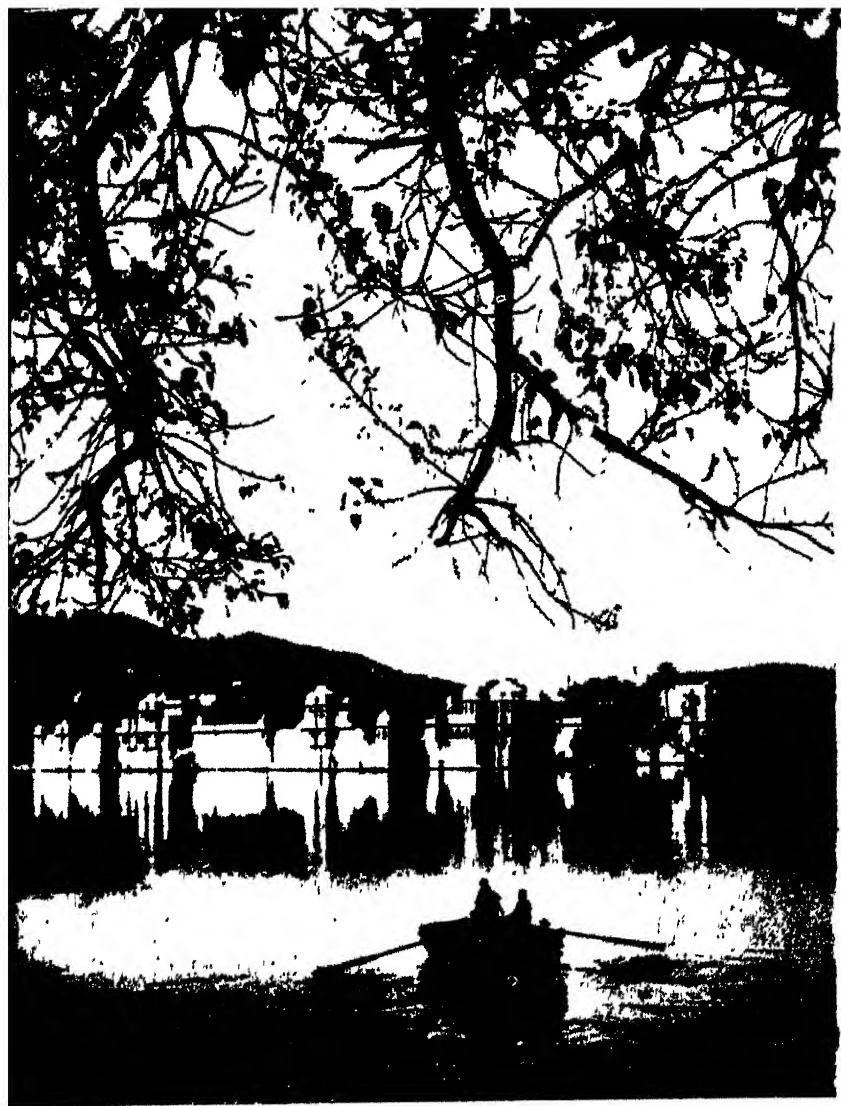
Dotted over the length and breadth of this vast country are some 700,000 villages, containing well over 300 million or 90 per cent of the population. India ranks 8th on the list of industrial nations, but 72 Indians out of every 100 depend for their livelihood on the land.

According to the 1931 census, 17½ million people are employed in industry, but the number includes many engaged in minor professions like barbers, washermen, carpenters and potters. Allowing for absorption in munition factories and other war plants, those engaged today in modern industry comprise about 4 per cent of the population ; some estimates place the figure even lower.

SOME VILLAGES

Come with me to an Indian village and see how the vast mass of India's people lives.

No motor roads lead to the heart of the rural countryside, but if you are lucky, you may make the journey in a jolting bullock cart along rough, weather-beaten tracks !



"City of Lakes"

Jagmvas Palace at Udaipur

(Photo Asad K. Syed)



BOVE His Exalted Highness the Nizam of Hyderabad (Photo : Deen Duqul U. Sonu)
BELOW Jubilee Procession, Kapurthala (Photo : Indian State Railways)

Sometimes as in eastern Bengal you may see villages nestling pleasantly in wide leafy groves of sugarcane, banana and mango; straw-thatched huts made of bamboo matting cluster close together.

In the richly irrigated tracts of the Punjab the agriculturists enjoy a higher standard of life than in most parts of the country. Huts and courtyard walls are made of sundried bricks, and the peasants take pride in keeping their villages clean. There are also model villages in some parts of south India.

But these idyllic conditions are by no means common throughout rural India. Most villages are merely clusters of mud huts with thatched roofs; during the monsoon the surrounding area is often a sea of mud. Walls are plastered with mud, floors smeared with a covering of cowdung. From time immemorial cowdung has been considered as Nature's disinfectant by the Indian peasantry. Electricity is unknown in the vast majority of villages and even kerosene lamps are a rarity. In the mud huts are earthen lamps in which tapers flicker weakly in mustard or neem oil.

Each village is a self-contained economic unit.

Round the village spread fields from which the peasant draws his sustenance. In ancient days the legal ownership of the land belonged either to the State, which was a highly centralised institution, or to the individual cultivator or village community. Revenue farmers were often employed to collect taxes from the peasants, but middlemen were un-

known between the cultivator and the State.

When the British assumed political power, they recognised many of these middlemen as the real proprietors and thereby gained the allegiance of a considerable class of landlords now known as *zemindars* or *talukdars*. Thus grew the *zemindari* system which exists mainly in Bengal, Bihar, the United Provinces and the northern portion of Madras Presidency. Under this system the *zemindar* as permanent landlord pays a fixed revenue to Government, but in most cases he is allowed unlimited powers to tax his peasantry. Between *zemindar* and cultivator stretches a long chain of tenants and sub-tenants; rack renting and forcible ejections are not unknown.

There is another system known as *ryotwari* and this arose in some parts of the country when the British Government entered into direct revenue agreements with the cultivators. The *ryotwari* system is common in Gujarat and also prevails in parts of south India. Under it the peasant is brought into direct contact with Government, and can often negotiate with the authorities for remissions in land revenue. Thus the system is free from some of the worst abuses of the *zemindari* system, but due to the peasant's chronic indebtedness, even *ryotwari* land continues to pass into the hands of the big landlords or moneylenders.

RURAL FUNCTIONARIES

To return to the village.

Hindus and Muslims live together in villages throughout.



Old and New

ABOVE Tractor at Baroda Model Farm (Photo T M Desai)

BELOW Camel at the plough, Rajputana (Photo H Huggins)



ABOVE · By the village well
BELOW · The Panchayat

(Photos D. G. Tendulkar)

India, though in certain parts of the country, particularly in the Punjab, the village tends to be a complete communal entity.

Under the old system, a village had its own elected functionaries such as a headman (*patil*), watchman (*chowkidar*) and accountant (*patwari*). Every village had also its *panchayat* or "council of five", and the village officials derived their authority from this council of village elders. Not merely did the *panchayat* settle disputes, but it was closely concerned with the health and well-being of the villagers.

In the villages of today these old officials survive, but for the most part they are incorporated in the cadre of Government servants. Today the village headman is a Government official, responsible for the collection of land taxes, of which he receives a certain percentage. The watchman is the headman's nominee, and usually he is paid by the community from a sum collected by a small levy on each hearth; this normally amounts to four annas or about eight cents per head a year, but the watchman has to collect the money himself from the villagers. Sometimes he receives a salary from Government, and is a link between the villagers and the police. The *patwari* or accountant is also no longer paid by the people.

The officialisation of the ancient village *panchayat* system has created a class of petty officials who not seldom terrorise over and sometimes victimise the poor peasant. Instead of the arbitration of the old *panchayats* there is now

substituted the paraphernalia of law courts, and expensive litigation has also contributed to the degradation of the ryot. Minor disputes concerning revenue are sometimes settled by appeals to executive officers like the *tahsildar* or revenue officer.

Village professions including those of village officials are hereditary. Each community has its hereditary farmers who till the soil and gather the crops—if these have not been mortgaged to the moneylender. The needs of the village are met by local artisans whose professions again are hereditary.

Each village has its blacksmith who sharpens ploughshares, makes locks and repairs domestic utensils. The carpenter, potter and washerman are part of the rural economy. Every village has its barber, weaver, winnower and sometimes particularly in north India, a village has its own minstrel.

The village minstrel or village piper performs on festive occasions like marriages or betrothals. A minstrel has many interesting duties and is expected to learn by heart the genealogical trees of the leading peasant families; he also conveys invitations to marriages and sometimes carries news of births and deaths to relatives in distant districts.

In every village there is also the moneylender or *shaukar*, who in many ways is the most important personage in rural life; he usually combines this profession with that of shopkeeper. From him the farmer borrows the price of bullocks and of seeds for his crops. Marriages cost the

villagers money; also deaths, since people who come to attend funerals stay for the night and have to be fed.

It is estimated that the farmers of India pay more to the moneylender by way of interest than they pay to Government as taxes. The average rate of interest is as high as 35 per cent per annum on a compound basis; 50 per cent is common and sometimes 75 per cent is charged.

Legislation has been introduced in some provinces to curb the excesses of the moneylender. The Punjab legislature has restricted the rate of interest on unsecured debts to 18 per cent, and in Madras the Congress ministry, while in office, also passed a Rural Indebtedness Act designed to relieve the villager from the clutches of the moneylender. Unfortunately the peasant's plight often forces him to assist the moneylender in circumventing the very legislation introduced for his benefit.

GRINDING POVERTY

For the most part the peasants live in conditions of grinding poverty. With an average income per head per annum of Rs. 80 or 20 dollars, this is not surprising. Except in Bengal where fish is eaten, the peasants or *kisans*, as they are known in India, consume a monotonous diet consisting largely of gruel made of parched grain flavoured with salt. Sometimes this is supplemented by vegetables, which are served on festive occasions; wheat and *chappaties* (a form of hand-made bread) also figure in the village menu and curry made of cereals is popular. Meat is seldom

eaten, as the vast majority of peasants cannot afford it. Two decades ago, a responsible witness before the Royal Agricultural Commission which was headed by Lord Linnlithgow stated that more people died from malnutrition in India than through famine or epidemics.

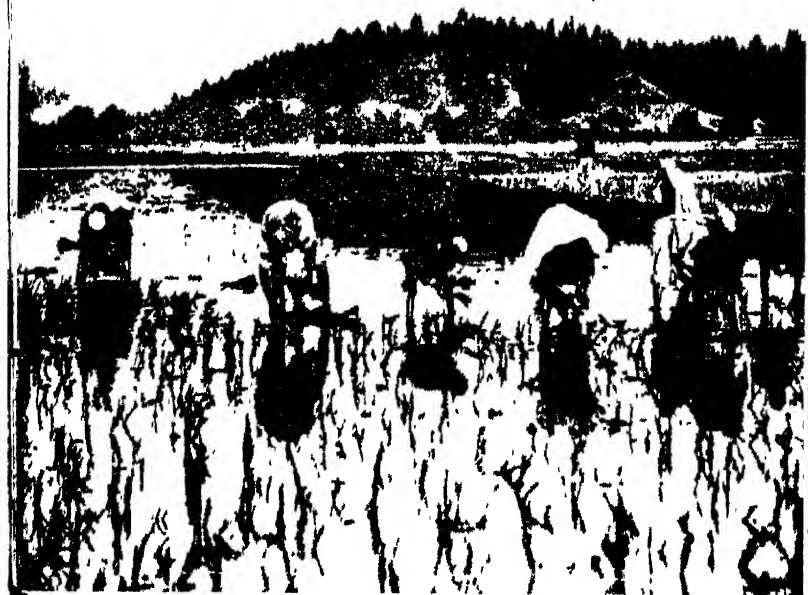
Peasant garb though often picturesque consists usually of coarse cloth, which is sometimes made on the village looms. Whenever the farmer has a few rupees to spare—which is not often—he invests it in rough silver or gold jewellery; these ornaments, made by the village goldsmith, are worn by his wife and are his only reserve for lean days.

Cash transactions rarely take place in the village; for the most part payments are made in kind, peasant women trading wheat or cotton in return for goods. One of the rare occasions on which the farmer handles cash is when he pays his land taxes to Government.

The standard of morality in the villages is high, and normally a deep religious feeling pervades the life of the villager whether he be Hindu or Muslim. Incidentally there is little communal strife in the rural areas and relations between the two communities are generally cordial.

The centre of social life is the village well, where womenfolk gather; sometimes the meeting place is the corn grinding shed. Men usually meet in the evenings to smoke and gossip. Marriages are an occasion for revel and rejoicing in which all the villagers participate.

Ignorant and illiterate though the average peasant is, he is noted for his industry and though conservative, he is



ABOVE Ploughing in knee-deep water (*Photo: P. J. Varghese*)

BELOW Transplanting Paddy (*Photo P N Kohli*)



(Photo: M. A. Ramatunqun)

Harvest Time

quick to adopt new ways if tangible results are produced before his eyes. The so called primitive methods of the Indian cultivator are based on centuries of experience, and the report of the Royal Commission on Agriculture testified to the soundness of most indigenous methods of cultivation. "In the conditions in which the ordinary cultivator works," says the report, "agricultural experts have found it no easy matter to suggest improvements." As an English observer has succinctly put it, "lack of improvement is not a cause but an effect of the peasant's poverty."

Much is made of the *hisan's* extravagance, and while it is true that the average cultivator spends far more money than he can afford on weddings and village fairs, these disbursements do not entirely account for his poverty. According to the Banking Inquiry Committee of 1931, "social and religious customs make but a small contribution to the total indebtedness."

One of the major factors against rural prosperity is the evil of fragmentation. Small agricultural holdings which result from the Indian custom of dividing land equally among sons, are uneconomic; the average holding in India varies from 2 to 12 acres. Even in the Punjab where consolidation has been facilitated by the comparative simplicity of tenure and the homogeneity of the soil, only one ryot in seven has the 15 acres which experts regard as "a suitable economic unit".

With the collapse of the Moghul Empire, the old cottage crafts and industries which provided the villager

with a living disappeared, and this increased tremendously the pressure of population on the land.

Successive censuses have revealed a rising population, despite famine, epidemics and war. Between 1881 and 1941 India's population increased by 32 per cent, and in the decennium 1931-1941, it rose by nearly 15 per cent.

Combined with the poor yield of the soil, this has contributed substantially in retarding progress.

For a land of the size and resources of India the primary production, roughly a little over 52 per cent of the total national income, is depressingly small.

In less than 15 years the Soviet Government have raised the aggregate as well as the unit yield of nearly everyone of Russia's principal crops by 100 per cent and more. India's agricultural output is capable of vast expansion, if the country's resources were developed more scientifically. Between one-fourth and one-third cultivable land is lying waste, and though irrigation facilities have grown in recent years—there are some 75,000 miles of canals in the country—not all parts have benefited equally from these projects. In Sind over 73 per cent of cultivable land is irrigated, but in Bombay barely 4 per cent.

To a large extent, the Indian peasant is left to the mercy of the monsoon and the caprices of the country's rainfall are notorious. Distribution is uneven and the farmer fears equally a too indulgent or too niggardly monsoon. A report on irrigation calculated that more than 35 per cent of rain water goes back to the sea, but dry farming experi-

ments have produced encouraging results in recent years and their extension is desirable.

The cooperative movement has made some headway in the last few years though the farmer has not benefited to the extent one had hoped for. Sir Frederick Nicholson, the father of cooperative credit in India, was a Madras civilian who after retirement selflessly stayed in this country to popularise the movement among the peasantry.

Though it has in no way put the moneylender out of business, cooperative credit has helped the ryot, particularly in the Punjab, to make farming an economic proposition. India has still a long way to travel in this field.

Far too much attention has been concentrated on the purely credit side of cooperative enterprise with the result that the average farmer sees it merely as a convenient source of ready cash. Latterly more attention is being paid to other more constructive aspects of the movement like cooperative marketing with the result that the peasant is slowly learning to work with his neighbour and to make better use of his money.

XI

THE WORKER

India, as many writers have pointed out, presents a paradox of poverty in a land of plenty. Compared to her immense resources, the country's economic development is disappointing.

The period of British conquest in India coincided with the early beginnings of the Industrial Revolution in Britain, and this had its effect on the development of indigenous industries.

EARLY TRADE

From very early times India had a prosperous overseas trade and held her own in the markets of the world. Even as late as the eighteenth century Indian handicrafts competed with European manufactures and not till the Industrial Revolution in Britain developed heavy industries did India lose her place as a great manufacturing country.

The early European adventurers who came to trade with this country were attracted at first not by raw materials but by manufactured wares. The skill of the Indian artisan was world famous. Dacca in Bengal rivalled London, and

of Murshidabad (also in Bengal), Olve in 1757 wrote that it was a city "as extensive, populous and rich as the city of London with this difference, that there are individuals in the first possessing infinitely greater property than in the last."

Before the East India Company gained dominion over India it carried on a profitable trade in the country's linen, woollen, silk and embroidered goods. Dacca was noted for its delicate muslin, so gossamerlike that a strip a yard wide could be passed through a wedding ring. The gold brocades of Benares travelled all over the world and even today have withstood European competition.

Writes the Indian economist, Romesh Chandra Dutt: "India in the eighteenth century was a great manufacturing as well as a great agricultural country, and the Indian handloom supplied the markets of Asia and Europe." From this country flowed a steady stream of textiles to the marts of China and Japan, of Arabia and Persia, of Africa, and beyond to Britain and parts of Europe.

Thus India had a prosperous handicraft trade when the British gained power here. At first the East India Company encouraged indigenous industries, but as British manufacturers in England began to feel the stress of competition a change came. It says much for the efficiency of India's cottage crafts that for some time even the rising English machine trade could not compete with it and had to be protected by a heavy duty.

Gradually the Indian artisan was driven to the wall.

Within the country transit duties on certain goods crippled internal trade, and the influx of machine-made manufactures from Europe, completed the process of decay. Millions of artisans were thrown out of work and by turning to agriculture they increased the pressure on the land. But even the land could not absorb all. So arose a new class of landless labourers, progenitors of many of the urban workers of today. "The misery," wrote Lord Bentinck, Governor-General in 1834, "hardly finds a parallel in the history of commerce. The bones of the cotton weavers are bleaching the plains of India"

Simultaneously with the collapse of the country's cottage crafts and industries, attempts were made to exploit India as a rich source of raw materials. To discourage the establishment of Indian factories, a duty was placed on machinery entering into the country and this was not removed till 1860. Inevitably the advent of the Industrial Revolution was retarded in India.

Not till about the middle of the last century did machine industry begin to develop here. Progress was slow. Mechanised, large-scale, modern industry reached India only two generations after the Industrial Revolution had arrived in the west.

THE MACHINE AGE

Nor at first was such industry controlled by indigenous interests. For the most part it was operated by foreign concerns, except in western India, where that farseeing

pioneer, J. N. Tata, contended against enormous odds to lay the foundations of the great House of Tata. The Tata Iron and Steel Company was founded in 1907 and began operations in 1911. Later the Tata Hydro-Electric concern came into being and by 1915 was supplying electric power to Bombay's cotton mills.

The first railway was opened in India at Bombay in 1853 and by 1900 the main network was completed; today some 45,000 miles of railway run through the country. By 1913-14 the cotton, jute, coal, engineering and plantation industries had grown strong and India stood fourth among the great cotton manufacturing countries of the world.

Much is made of the shyness of Indian capital. Facts do not support this legend. For many centuries indigenous bankers have played an important part in facilitating internal trade and the idea of investment for saving is not so recent in this country as some quarters suggest. New or expanded industries have no difficulty in attracting depositors. In 1895-96 the paid-up capital of joint stock companies registered in British India totalled about Rs. 29 crores or 72,500,000 dollars; in 1938-39 the figure had advanced to Rs. 275 crores or 687,500,000 dollars. Sterling balances continue to accumulate and bank deposits with postal savings total many crores.

Plenty of capital is available for industrial enterprise; unskilled labour is abundant nor does India lack raw materials. "The problem of skilled labour," says Henry Ford, "is a matter of time." As industry develops this

deficiency, provided the authorities go about it resolutely, will slowly be remedied.

The last war, while revealing the potentialities of industrialisation in India, also exposed the strength and weakness of the country's economic fabric. There were ample resources, but organisation was defective and often lacking. Nevertheless the needs of war intensified industrial growth. The appointment of a Royal Commission headed by Sir Thomas Holland to survey the existing position and devise measures for fostering manufactures yielded much significant data.

Government were compelled to assist in developing the country's resources. If progress was initially disappointing, the consciousness that "something must be done" was firmly rooted and could not be erased.

Four years after the last war a policy of "discriminating protection" was officially adopted. Combined with the convention of India's fiscal autonomy under certain conditions, this did much to stimulate development. Protection was given only where Government and the legislature were satisfied that (a) the raw material was available in the country, (b) that labour could be trained and (c) that the industry would be able to stand on its own legs in course of time.

The results abundantly justify this policy. Thanks to "discriminating protection", India has been able to develop firmly trades like the production of cotton piecegoods, iron and steel manufacture, paper, cement and sugar. Incidentally

the growth of industries has attracted an increasing number of young men to scientific and technical training.

In 1913 the Tata Iron and Steel Company produced 19,000 tons; by 1918-19 this had advanced to 124,000 tons and since then it has grown enormously, but the present output cannot be divulged for obvious reasons. This much may be said—on the eve of the second Great War India was a considerable exporter of pig iron. The Tata Iron and Steel Works at Jamshedpur in Bihar are today the largest steel works in the British Commonwealth.

Inevitably the present war has given a further stimulus to industrialisation. The Government of India's decision to expand the production of arms and ammunition within the country has benefited particularly the metallurgical trades. Iron and steel have witnessed a steady expansion, and except for certain very special types of steel, India is able today to meet all her own requirements. Various types of arms and ammunition, including bombs, grenades and explosives are now turned out in Government arsenals. Planes are assembled, while newly constructed shipyards produce corvettes, minesweepers and patrol boats. Railway materials, including broadgauge locomotives, come from local workshops. Chemical industries are forging ahead and aluminium manufacture was recently undertaken. Textiles have registered a substantial rise.

Impressive as this record is, it is disappointing when compared with the country's immense resources. Two factors in the way of greater expansion are lack of skilled per-

sonnel and of plant producing capacity. Somewhat belated efforts are being made to remedy the first deficiency and following the visit of the American Technical Mission under Dr. Grady, some advance is anticipated in the second. At present only the simpler types of machine tools and certain classes of machinery are manufactured in this country. The report of the Mission revealed that while a fairly good start had been made, much yet remained to be done.

NATURAL RESOURCES

The truth is that only a fraction of India's vast natural resources is being utilised. Consider the figures.

Although this country turns out only 1 per cent of the world's iron ore her reserves of this valuable mineral are among the largest on the globe. Our iron ore is of a high grade with 60 per cent iron content.

India ranks eighth among world producers of coal, but only a small proportion of her vast coal reserves is developed; these reserves are estimated at roughly 76 milliard tons. Though not of high grade quality, the coal is good enough for most industries and is found in seams a hundred feet wide. Both of coal and iron the country has abundant supplies but we are using only microscopic quantities.

Mica and bauxite flourish in abundance. India is the world's biggest producer in the former, but bauxite though found in considerable bulk has not been yet extensively worked. The country's gold and silver mines are of ancient date and she ranks first in the production of beryls.

India is only a small producer of copper ore, but her annual output is steadily increasing with the expansion in smelting. The country has limited supplies of petroleum extracted largely from the oilfields at Digboi in Assam and at Attock in the Punjab. Possibilities of striking oil in Baluchistan and in the North West Frontier remain to be exploited.

Though the country's water power resources rank only second to those of Canada and the U. S. A., India is a comparative late comer in the field of electricity. The Tata Hydro-Electric system with a capacity of 250,000 h. p. is the largest in the country. Among other concerns are the Mysore Hydro-Electric Works, which harness the falls of the Cauveri river in South India; their current works the gold mines at Kolar in Mysore State.

India's potential water power is estimated at 39,000,000 h. p. and of this she absorbs at present less than a 50th. Compare this with Switzerland which uses nearly three-quarters, with Germany (one-half) and with France, Japan and the U. S. A. (one-third).

Equally depressing is agricultural development. Despite the fact that India commands a third of the world's stock of cattle—their number here is over 152,000,000—animal husbandry is at its lowest in this country. Indigenous cattle are generally of poor quality for lack of good breeding and proper food. The milk yield is poor, the average milking capacity of an Indian cow being only about four pints a day. More recently attempts have been made to

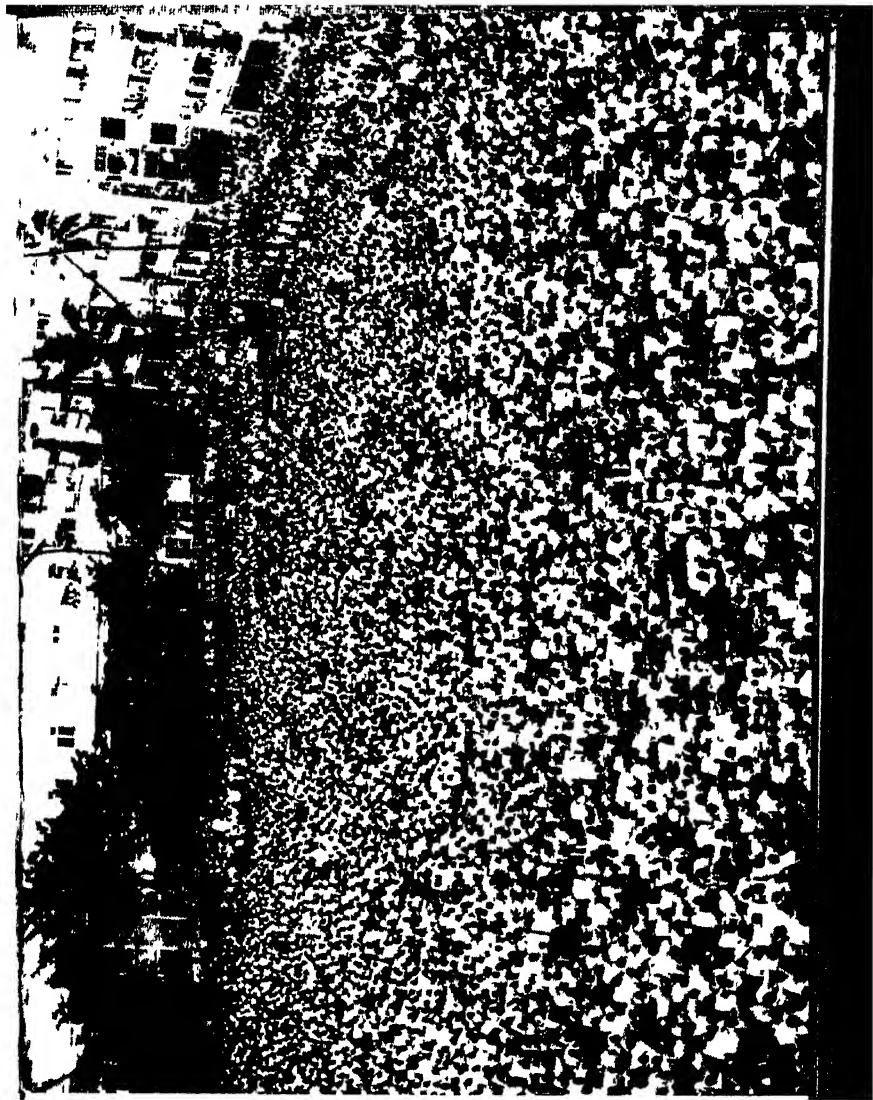
improve indigenous breeds by selection and the results are not discouraging. But little attention is paid to utilising cattle by-products, and the potentialities of vast new wealth from dairy industries and from the by-products of milk, blood, bones and hair are still to be developed.

Compared to European countries, the yield from India's soil is disappointing. Mr. K. T. Shah, the distinguished Indian economist, cites some illuminating figures. While Germany produces 22·6 quintals of wheat per hectare and the United Kingdom 20·6, India turns out only 7. Italy gets 51·2 quintals of rice per hectare, Soviet Russia 16·6, the U. S. A. 24·5 and China 25·1 ; India's yield is barely 13·9. Her production of cotton is about a third per unit of the U. S. A.

There is a brighter side to the picture. India is by far the largest producer of raw jute, for with an output of over 98 per cent of the world's supply she virtually enjoys a monopoly. Excluding China, this country produces about 40 per cent of the total tea supplies and she is now the largest sugarcane producer on the globe. She is the second biggest producer of raw cotton and also commands a substantial output in groundnuts (37 per cent), tobacco (22 per cent) and rice (40 per cent).

Our country ranks only second to the U. S. S. R. in her production of manganese ore which is also of exceptionally high grade.

But we still lack many of the key industries without which full economic progress is difficult. Heavy chemicals



Textile
Workers'
Meeting
(Photo
D G
Tendulkar)



ABOVE · In a Textile Factory (*Photo · S. Rollo*)

BELOW · Women Workers' Meeting (*Photo · D. G. Tindulkar*)

remain to be developed. The Government of India's attitude towards indigenous efforts to produce automobiles, aircraft and ships is, to put it at the mildest, discouraging.

LABOUR

India with its vast population has always been a source of abundant unskilled labour and with the coming of machine industries businessmen were quick to utilise this. According to Sir Firoz Khan Noon, late High Commissioner for India in London, the Indian skilled worker possesses at least 85 per cent of the Lancashire workman's efficiency and costs only a third.

For long no statutory protection existed for the worker whose hours and conditions of employment were usually unregulated. Employers were free to exploit the workers by paying them low wages and working them to the maximum. As far back as November 1888, the Manchester Chamber of Commerce condemned the excessive hours of work in the cotton mills of India and demanded that the provisions of the British Factory Act, in so far as they related to the employment of women and children, should be extended to include the textile factories in this country. Obviously such concern was not altogether altruistic. India was beginning to compete with Lancashire and Manchester's protest may have been prompted by something more than disinterested concern for the Indian operatives.

Not till almost the end of the 19th century was labour legislation introduced in this country. The first Factory

Act was passed in 1881 and this limited the employment of children and provided for the fencing of machinery. But the absence of a live social public conscience made the Act virtually a dead letter. In 1882 an Englishman writing on labour conditions in India revealed that the wage of the average worker was 3 or 4 annas (about 8 cents) for a 16-hour working day. Most factories worked from sunrise to sundown, including Sundays. The strike as a weapon of defence was unknown and blackleg labour was freely utilised to break down any effort at non-co-operation by the workers.

The 20 years between 1891 and 1911 saw considerable commercial expansion and it soon became in the interests of employers to improve conditions for labour. In September 1905, we hear of a meeting of Bombay workers demanding a 12-hour day. Two years later a Labour Commission was appointed and a Factories Act was passed in 1911. Even this mild piece of social legislation was stigmatised in some quarters as "revolutionary, dangerous and unnecessary".

The last war saw a great stimulus to indigenous industry and this led to a vast increase in Indian capitalism as opposed to British capital invested in the country. Employers made huge profits, but little of this trickled down to the worker in the shape of increased wages.

With the end of the war labour activities took a more organised form. In 1921 the Government of Bombay created a Labour Office and in 1922 the Factories Act was

amended, but by then the economic blizzard had set in and this period saw a great wave of strikes all over the country. In 1926 the Government of India passed a Trade Union Act, which compelled all unions to be registered and to submit their accounts.

Modern trade unions did not appear in India till 1918 when some local trade unions were organised in Madras, Bombay and Calcutta. With their growth the workers slowly attained a degree of militancy unknown till then. As labour became more organised, attempts were made by the authorities to check extremist influences within the movement. The Public Safety Bill of 1928 empowered Government to confiscate funds from abroad, and to deport "undesirable" Englishmen, some of whom about this time were beginning to take an active interest in the Indian labour movement. Earlier the Trade Disputes Act penalised sympathetic strikes and those "designed to coerce Government"; it forbade the transference of money from one union to another and the cessation of work by those engaged in public utility services unless 14 days' written notice was given. In 1929 Government appointed a Royal Commission on Labour, headed by the late Mr. J. H. Whitley, and though very few of this body's recommendations have been implemented its report contains much useful data and is a valuable document.

Indian trade unions consist of various types and the largest national union is the All-India Railwaymen's Federation which commands the loyalty of over 130,000 workers. The most important federation of trade unions is the All

India Trade Union Congress which was started in Bombay in 1920. In 1921 a split occurred in the Congress but later a reconciliation was effected between the contending parties. Initially, the Congress served as a national platform for voicing the policy of organised labour, but following the split its influence considerably weakened. Today more than 250 recognised trade unions exist in the country; the oldest are found in Government-owned railway workshops.

For the most part the Indian worker is still closely in touch with the land. Some there are who say that no proletariat exists in India in the sense that a permanent body of working class people solely dependent on wages as a means of livelihood is not to be found here. That is a patent exaggeration but the half-peasant-half-worker type is not uncommon in the country. Illiteracy, poverty and lack of organisation have also worked against the growth of an active labour movement.

Despite these drawbacks, the movement has developed in India and the working classes have gradually established their right to be heard in the wider councils of the nation. Indian labour before the war was represented at the International Labour Conference in Geneva, and India also had a permanent seat on the Governing Body of the International Labour Organisation. Labour representatives have secured places in the provincial Legislatures and under the Government of India Act of 1935 ten seats were earmarked for Labour in the proposed Federal Assembly as against 11 for the spokesmen of commerce and industry. Today

children under 12 are not allowed in factories, nor are women permitted to be employed underground or at night. Workers are protected by law under the Workmen's Compensation Act.

Labour leaders are drawn largely from the middle class intelligentsia though latterly a few have been recruited from the working classes themselves. The Communist party which was proscribed for many years—the ban was only lifted in 1942—has some able young men at its head. These include the energetic Secretary, P. C. Joshi, a compact bundle of nervous energy with a staccato stutter; Sahjhad Zaheer, prolific writer and pamphleteer, a product of Oxford; the party dialectician, G. Adhikari, and S. A. Dange, an influential Bombay labour leader. The Communist party of India claims some 8,000 followers and controls a few important trade unions including the Girni Kamgar Union in Bombay.

The Congress Socialists have also attempted to direct the labour and peasant movements but they are somewhat handicapped by their allegiance to the Congress which has not always approved of their activities. Their leaders include Yusuf Meherally, recently Mayor of Bombay; the veteran and cautious Acharya Narendra Deo; Ashoka Mehta, the party pamphleteer; and the able Jai Prakash Narain, product of an American University. Heading the *kisan* or peasant movement, particularly in Bihar, is the picturesque Swami Shahajanand, who has been described by an Englishman as "an Indian John Ball", the priest of Kent

who led the Peasants' Revolt in England.

SOCIAL CONDITION

The social condition of the labouring classes, though better in recent years, still leaves much to be desired. In Bombay and other big industrial centres the mill workers, housed for the most part in chawls or ramshackle tenements, often live in abject distress.

Yet despite the squalor of his surroundings and his perennial poverty the Indian worker like his brother in the village is a remarkably cheerful being. Perhaps this explains the "pathetic contentment" of the masses which thoughtless scribes so love to glorify. Perhaps such cheeriness has its roots in the equanimity of the Indian temperament. Whatever the reason, it is there.

"It is curious" writes an English observer "to witness the spectacle of coolies of both sexes returning home at nightfall after a day's hard work often lasting from sunrise to sunset. In spite of fatigue from the effects of their unrelenting toil, they are for the most part gay and animated, conversing cheerfully together and occasionally breaking into snatches of light hearted song. Yet what awaits them on their return to the hovels which they call home? A dish of rice for food and the floor for a bed." Often not even that!

In 1926 it was estimated that 75 per cent of the population of Bombay were housed in one-room tenements. Of some 1138 rooms occupied by municipal workers, over 200

rooms contained more than three persons and in 31 of these depressingly drab tenements the average number of children per room exceeded five. Some re-housing has been accomplished since then, but public opinion still needs to be actively stirred.

As compared with the peasant in the rural areas, the urban labourer has not so high a standard of morality. The villager coming to the town soon deteriorates. Drink and opium are among the principal scourges while tuberculosis and venereal diseases take their toll. Malaria and hookworm are also rife. An unfortunate consequence is that when the worker returns to his village he often carries disease to unaffected areas.

Reliable health statistics for the labouring classes are hard to secure. The infant mortality rate for the whole of Bombay is roughly 220 per 1,000, but in the working class areas it is almost certainly higher. Freda Utley in her book *Lancashire and the Far East* published over a decade ago puts the figure as high as 600 per 1,000 in the chawls; it is probably much lower today.

Broadly speaking the hours of work are limited to 10 hours daily and 54 per week; in seasonal factories they are 11 hours daily and 60 weekly. The textile mills generally work 9 hours a day, but the war has naturally seen a considerable revision of this time-table. On the railways the Rules of 1931 provided for a 60-hour week for continual work and an 84-hour week for intermittent work. There is no legal restriction on the hours of work of dock labourers

as they are considered casual workers.

Wages since the outbreak of war have soared impressively, but prior to the war the average wage for 26 days a month ranged from Rs. 35 to Rs. 60 (9 to 15 dollars) among the Bombay weavers. The normal earnings per month for spinners were between Rs. 20 and Rs. 25 (5 to 6 dollars). Women coolies got between Rs. 18 and Rs. 20 ($4\frac{1}{2}$ to 5 dollars) while reelers and winders were paid between Rs. 18 and Rs. 22 ($4\frac{1}{2}$ to $5\frac{1}{2}$ dollars); jobbers and head mechanics averaged Rs. 100 to Rs. 150 (25 to 38 dollars). In 1929 a committee in Madras worked out that the minimum wage should be Rs. 23 (6 dollars) a month but far more than that would be required in Bombay, probably Rs. 30 at the very least.

K. T. Shah gives an interesting picture of the distribution of the national wealth. "If", he writes, "we had Rs. 100 of this wealth to distribute among 100 individuals,

"Rs. 33 will go to one member of the capitalist and the landlord class ;

"Rs. 33 will go to 33 middle class men; and the balance of

"Rs. 34 will go to 66 working men."

Thus two-thirds of the community, as he points out, get per head only half the *average* income, while 1 per cent enjoy a third of the *total* national wealth.

Something is wrong somewhere.

XII

MEN AND POLITICS

The story of Indian politics goes back a long time and in many ways its development mirrors the progress of the country as a whole. Inevitably politics has influenced economic and social life and with the growth of nationalist feeling came a general awakening throughout the land.

Following the Indian Mutiny of 1857 political life languished. A sort of torpor set in, but as English education slowly filtered through the ideas expressed by liberal English writers like Mill, Burke, Spencer and Huxley found expression in a desire for greater freedom. Ram Mohan Roy, though primarily interested in social reform, did much to infuse this feeling with a live purpose, but in his time and for many years after, it was more a movement for equality of opportunity with the Englishman in India than a campaign for political reform. In those early days Indians were primarily interested in getting admission into the civil services, in securing freedom of speech and writing, and in pressing for the separation of the judiciary from the executive.

INDIAN NATIONAL CONGRESS

The establishment of the Indian National Congress in 1885 is a landmark in our political history. It is worth recalling that this institution owed its origin primarily to the enthusiasm of a retired English Civil Servant, Mr. Allan Octavian Hume, and the first meeting at Bombay presided over by Mr. W. C. Bonnerjee comprised seventy delegates "who had to be pressed and entreated to come". From such small and timorous beginnings did the Congress arise.

Moderation was then the keynote of Congress politics. Its leaders looked upon India as a part of the British Empire and sought to achieve constitutional progress under the aegis of the British Crown. Nothing more vividly illustrates the growing Indo-British rift than a comparison between the speeches of men like Dadabhai Naoroji with their constant emphasis on the beneficence of the British connection, and more recent Congress utterances. From the peremptory demand of "Quit India" to the ponderous but polite perorations of Surendranath Banerjee seems a far off cry. Time marches on !

In 1892 came the first fruits of Congress agitation in the shape of the Indian Councils Act which provided for the nomination of some non-official members to the Legislative Council of the Governor-General and the provincial councils of Bombay, Madras and Bengal. While these nominations were required to be made on the recommendation of statutory local bodies, universities and chambers of

commerce, the principle of election was not explicitly recognised. The right of interpellation was conceded, but not the right of asking supplementary questions. Members could not initiate legislation. The councils could discuss the budget in general terms but no amending resolutions were allowed.

Famines and epidemics marked the lean years from 1896 to 1900 and popular discontent with the administration again sought political expression. Events thereafter moved fast and in 1909 following a wave of anarchist outrages came the second instalment of political reforms known popularly as the Morley-Minto scheme.

The numerical strength of the councils was increased, but these still remained advisory bodies though their right of criticism was extended. Members were allowed to move resolutions on the budget and non-official majorities were conceded in the provinces. The rights of interpellation were also extended. In 1907 two Indians, Mr. (later Sir) Krishna G. Gupta and Mr. Syed Hussain Bilgrami, were appointed to the Secretary of State's Council. With the introduction of the Morley-Minto reforms, one Indian Member, Sir Satyendra (later Lord) Sinha, was permitted to enter that holy of holies, the Viceroy's Executive Council! One Indian Member was also appointed to each of the Executive Councils of the Governors of Madras, Bombay and Bengal.

The Act of 1909 introduced the system of separate communal electorates. On October 1, 1906, Lord Minto

received a deputation of Muslim dignitaries headed by the Aga Khan who pressed for the grant of separate representation to the Muslims. Lord Minto was the real inspirer of this scheme and not inaptly did the late Maulana Mahomed Ali describe the deputation as "a command performance".

The scheme of separate electorates was later extended to other communities like the Sikhs, Indian Christians, Anglo-Indians and Europeans. Within the Hindu fold, certain sections like the Scheduled Castes, Non-Brahmins and Untouchables were ensured representation by means of reservation of seats. Nothing has contributed more to the fissiparous tendencies within the Indian body politic than the system of separate electorates which by insisting on each community separately returning its representatives has accentuated communal cleavages and encouraged a separatist outlook.

THE MUSLIM LEAGUE

Earlier in 1906 some Muslim politicians had set up their own political organisation known as the Muslim League and this body sought to protect the community's interests by various methods like separate representation, weightage for the minorities and reservation of posts for Muslims in the different services. Seven years later the League enlarged its creed to include the achievement of self-government within the British Commonwealth as one of its primary aims.

Not unnaturally officialdom was concerned to keep the

Mrs Vijaya-
lakshmi
Pandit
and
Pandit
Jawaharlal
Nehru

(Photo,
Beny,
London,
Eastern
News Photos)





ABOVE Maulana Abul Kalam Azad, the Congress President
BELOW . Sardar Vallabhbhai Patel

(Photos : D. G. Tendulkar)

Muslims away from the Congress and this is clear from the voluminous published correspondence between Lord Minto and Lord Morley. In its origin at least the system of separate electorates was promoted by a policy of counterpoise against the more advanced Hindu professional classes. The fear of Muslims making common cause with the Congress haunted the official mind and is referred to more than once in the correspondence between the Viceroy and the Secretary of State for India. In June, 1906, Morley in a letter to Minto quotes various English observers and officials in India as saying: "You cannot go on governing in the same spirit. You have got to deal with the Congress party and Congress principles; whatever you may think of them, be sure that before long the Mahomedans will throw in their lot with the Congressmen and against you." Lady Minto's *Journal* reflects the same fear: "You cannot but be aware that recent events have stirred up feelings amongst the younger generation of Mahomedans which might pass beyond the control of temperate counsel and sober guidance."

The last war gave political feeling a new fervour and in 1916 Home Rule was accepted as the ultimate object of the Congress and this was supported by the Muslim League in an agreement known as the Lucknow Pact. Under this pact the Congress and the Muslim League came to an understanding on communal electorates and for the first time the Congress acknowledged the Muslim claim to separate electorates, the principle of which had already been conceded earlier in the Morley-Minto Reforms. This was

done primarily to ensure a united front for the purpose of the country's political advancement.

The constitution under the Government of India Act of 1919 incorporated this Pact, and conceded the principle of responsible government in the provinces through the system known as dyarchy. Under this system, part of the executive comprised ministers drawn from non-official members of the legislatures and responsible to the vote of the House. The key portfolios including finance were in the hands of certain councillors who were responsible only to the Governor. Unfortunately the new reforms were ushered in India in an atmosphere of unrest and repression. Repression was particularly severe in the Punjab culminating in the tragedy at Jallianwala Baug (April 11, 1919) when General Dyer opened fire on a crowd which had assembled for a meeting in a completely enclosed space known as the Jallianwala Baug. According to the General's own account he fired 1,605 rounds while the crowd was attempting to disperse and then withdrew his men. Official estimates placed the casualties at 379 killed, of whom 87 were villagers; no attempt was made then or subsequently to assist the wounded who numbered at least 1,200.

ENTER MAHATMA GANDHI

Earlier in March 1919 Mahatma Gandhi had launched his first campaign of *satyagraha* against the Rowlatt Act. This ill-advised measure contained most drastic provisions against the liberty of the subject. Every single non-

official Indian member, elected and nominated, of the Legislative Council opposed it but an insensitive Government forced it on the statute book. The Act was limited to a period of three years and its needlessness is shown by the fact that throughout this time no single occasion arose to put in force a single provision of this measure anywhere in India. Mr. Gandhi had made his entry into the Indian political field a few years earlier, but he was not widely known in the country except as a man who had done much to protect the interests of Indian settlers abroad. He had for a considerable period resided in South Africa where his championship of his countrymen had brought him into conflict with the South African authorities.

It was in South Africa that Mr. Gandhi first started his experiments with non-violent no-co-operation and used them not unsuccessfully against General Smuts. He returned to India during the last war, when, it is interesting to recall, he helped in recruiting troops for the Indian Army. He had organised an Indian Ambulance Corps which took part in the relief of Ladysmith during the Boer War of 1890 and later he raised a stretcher-bearer party which served in the Zulu revolt of 1906. For his services in South Africa he was awarded the Kaiser-i-Hind medal but subsequently he returned this decoration.

Satyagraha was thus no new idea to India but it was the first time that the Congress leader attempted to launch it on a mass scale in his own country. The term *Satyagraha* means literally 'soul force' though it is now generally

employed to describe Mr. Gandhi's movement of non-violent non-cooperation. Even before his first mass civil disobedience venture the Mahatma had successfully rehearsed the art on a small scale at Bardoli in Gujerat and at Champaran in Bihar. Its application on a mass scale was less successful and precipitated country-wide violence.

Mr. Gandhi called off the movement following the Chauri Chaura incident when a mob set fire to a police station burning some 22 policemen to death. Horrified at this outrage the Mahatma promptly suspended the movement and shortly after was arrested and imprisoned. He was sentenced to six years' imprisonment, but was released after two years.

A period of political stalemate followed but a new Swaraj Party under C. R. Das and Pandit Motilal Nehru came into being, pledged to council entry ; it won over a large section of the Congress to a new policy of entering the legislatures and of obstructing Government constitutionally. The party dominated two provincial councils and formed a powerful block in the Central Assembly. Composed of leading Congressmen it attempted to influence Government by opposition within the legislatures.

But circumstances combined with bureaucratic obstinacy favoured Mr. Gandhi and gradually but decisively strengthened his hand. The Simon Commission comprising seven Englishmen was appointed in 1927. The exclusion of Indians from this body offended even moderate feeling and though three years later the Commission sub-

mitted an elaborate report containing detailed recommendations it was virtually a dead letter and was never put into effect. The veteran Sir Sivaswami Iyer summed up public feeling when he suggested that the report "should be placed on the scrap heap".

Not till 1930 did Mr. Gandhi once again launch a civil disobedience movement and this culminated in the famous Gandhi-Irwin Pact which gave Congress a tremendous accession of prestige. The Congress leader was persuaded to attend the second Round Table Conference in London, but on his return he found the country in a state of political turmoil and it was not long before he himself was interned and about 50,000 of his followers jailed.

In 1935 the Government of India Act received the Royal assent. This tremendous piece of legislation, the fruit of three protracted Round Table Conferences, falls into two parts, one providing for a federal constitution including the provinces and the Indian States, the other relating to the establishment of fully responsible government for India's eleven provinces.

Under the scheme of provincial autonomy, which was implemented in 1937, the legislatures were elected on a wider franchise than in 1919 but both the Viceroy and Governors of provinces retained emergency powers of legislation without the consent of the legislatures though it was understood that these powers were to be held in reserve and not normally used.

Opposition by the States, Congress and the Muslim

League delayed the advent of Federation which was not accomplished when the Second World War broke out in 1939.

When in 1937 provincial autonomy was implemented Congressmen were returned by an overwhelming majority in seven out of India's eleven provinces and took office under the new scheme. With the outbreak of war in 1939 the Congress withdrew from the administration on the ground that Indian representatives were not consulted when their country was declared a belligerent.

The political situation within the country again deteriorated, and following the failure of Sir Stafford Cripps' Mission in March-April 1942 Indo-British relations were further embittered. The Cripps proposals for varying reasons were acceptable to no single political party.

Events thereafter moved rapidly culminating in the arrest and detention in August 1942 of Mr. Gandhi and the principal Congress leaders including Maulana Abul Kalam Azad, the Congress President, and Pandit Jawaharlal Nehru. Their arrest followed the ratification at Bombay by the All India Congress Committee of a resolution empowering Mr. Gandhi to open negotiations with the Viceroy for a political settlement on the basis of the "Quit India" demand, failing which Congress declared its intention to launch mass civil disobedience. It is as well to point out here that the "Quit India" demand did not visualise the immediate withdrawal of the British from India and both Mr. Gandhi and the Congress Working Committee frequently emphasised the fact that it implied the presence of

British and American forces on Indian soil during the war for the purpose of assisting India to fight the common enemy.

Despite Mr. Churchill and his incalculable mathematics no reasonable person denies that the Congress represents a powerful section of opinion and is the best organised political party in the country.

PAKISTAN

Meanwhile the Muslim League under the leadership of Mr. Mahomed Ali Jinnah had been making steady progress. Mr. Jinnah revived the League on the eve of the general elections of 1936, but the party fared badly at the polls and was unable to return many candidates even in the predominantly Muslim provinces of Bengal, the Punjab, Sind and the North-West Frontier. In the Punjab only one Muslim Leaguer succeeded in entering the provincial legislature, but the strength of the League has steadily increased since then and is now formidable. Since January 1938 the League has won 46 out of 56 by-elections in the Muslim constituencies.

Mr. Jinnah's original idea in reorganising the League was to share power with the Congress through coalition ministries which he hoped would operate in the various provinces. Congress, however, flushed by its overwhelming triumph at the polls, was unwilling and this unfortunate decision enabled Mr. Jinnah shrewdly to capitalise Muslim feeling on the political issue. A bold and astute political strategist, Mr. Jinnah played his cards cleverly and suc-

ceeded in building up the power of Muslim League on what he was able to describe as the intransigence of the Congress. He had little difficulty in persuading his followers that Congress rigidity was inspired by Hindu ambitions to dominate the Muslims. Gradually the Muslim League under his inspiration stepped up its demands and from a claim for a decisive share in political power enunciated at its annual session of 1940 the ideal of Pakistan as the official goal of the Muslim League.

Pakistan seeks to divide India territorially into two separate "Hindu" and "Muslim" regions. Briefly, the project is opposed to the idea of Indian Federation. It resists amalgamation with what it calls Hindustan, that is, the predominantly Hindu portions of India, and claims that the Hindu-Muslim problem is basically international and not inter-communal. In other words, Mr. Jinnah declares that the Muslims of India constitute a separate nation from the Hindus.

The term Pakistan means literally 'land of the pure', and is composed of letters taken from the components of the five areas to which it originally applied—the Punjab, the North-West Frontier Province, Kashmir, Sind and Baluchistan.

What form Pakistan is to take has never been divulged in any detail by the Muslim League, but there are indications that according to this scheme separate Muslim homelands will cover one-third of the total area of India and will include Sind, Baluchistan, the Punjab, the North-West

Frontier Province, some tribal areas, the Delhi Province, some districts in the United Provinces, Bengal (excluding two districts), a part of Assam, Hyderabad (Deccan), Kashmir and a few districts in Madras. Despite this comprehensive plan some 16,000,000 Muslims, about one-fifth of the total Muslim population, will remain outside these homelands.

Under the present scheme of provincial distribution, as against 29,000,000 Hindus residing in Muslim majority provinces (like the Punjab, Sind, Bengal and the North-West-Frontier) there are 22,000,000 Muslims in provinces with a Hindu majority; in the Indian States, as against a little over 7,000,000 Muslims under non-Muslim rulers, there are more than 14,000,000 Hindus living in Muslim States. If the aim of partition is mere counterpoise, it is difficult to see why the creation of two separate independent Indias is necessary for this purpose.

Pakistan, far from eliminating the minorities problem only bisects it since the different regional sovereign States which the scheme visualises will nearly all contain minorities within their boundaries.

Complete success depends on the willingness of Hindu populations to migrate to Hindu areas and of Muslims to move to Muslim regions. Mr. Jinnah emphatically repudiates this suggestion and frankly it is difficult to visualise such a wholesale uprooting of population, but unless this is done Pakistan is meaningless.

In India the problem of population transfer is compli-

cated by other factors. A Konkan Muslim transferred to the Punjab will be lost since he speaks neither Punjabi nor Urdu, and will find it hard to earn his livelihood in that province ; equally a Hindu from the Punjab will be out of place in Maharashtra. Pakistan, based on the fundamental misconception that Hindus and Muslims form two separate nations, seeks to cut across racial and provincial divisions. At the first touch of reality its illusory character becomes evident.

Both the Congress and the Muslim League are united in having complete independence as their goal. Time was when Dominion Status held the field and constitutionalists both in India and Britain sought to exalt the Commonwealth ideal. The fact that Dominion Status has lost its early glitter is a significant commentary on recent developments, particularly since the outbreak of this war. Some Congress leaders, notably Pandit Nehru, visualise an Eastern Federation including India, China and the countries of the Middle East like Iran and Iraq as part of a larger World Federation.

Mention may be made here of the National Liberal Federation which may roughly be described as the moderate party in India. It came into being in 1918 following a split between the moderates and the radicals at the special session of the Congress in Bombay that year. The Liberal Party has for its political object the achievement of Dominion Status or self-government within the British Empire. It counts some highly educated and cultured men among its members, but these, belonging largely to the leisurely professional classes, have little influence or contact with the masses.

XIII

SOME INDIAN LEADERS

Pandit Jawaharlal Nehru.—53-year-old Pandit Jawaharlal Nehru is, after Mahatma Gandhi, the best known political leader abroad. His father, Pandit Motilal Nehru, an aristocrat of the old school, was a famous politician in his time, though some say it was Jawahar who induced the elderly Motilal to plunge into Congress politics.

Nehru, educated at Harrow and Trinity College, Cambridge, has an essentially western outlook, but his roots are deep in India. Is a Barrister of the Inner Temple, and once toyed with the idea of practising law, but since 1916 has devoted himself almost entirely to politics. In jail nine times. Was President of the memorable Lahore session (1929) when independence was officially proclaimed as the goal of the Congress. Was President again in 1936 and 1937.

Time was when Nehru represented leftist opinion in India. Today he stands midway between the Old Guard on the right, and the younger and more impatient elements to the left. This sensitive, cultured man symbolises the thinking Congressman at his best.

Nehru has a passion for great causes and very early came out as a virile anti-Nazi. He visited Spain during the Civil War and also China. Counts many of the leading political personalities of Europe and Asia as his personal friends, foremost among them being Generalissimo and Madame Chiang Kai-shek. Writes graceful, nervous English and his autobiography, first published about seven years ago, was a best seller.

Mahomed Ali Jinnah.—Born on Christmas Day, 1876, Jinnah started his political career as Private Secretary to Dadabhoi Naoroji, still venerated as the Grand Old Man of India. Was formerly a staunch nationalist earning from cautious, discriminating Mr. Gokhale title of “ambassador of Hindu-Muslim unity.” Eulogy seems ironic today. Has a flair for publicity and a habit of attracting the spotlight.

Tall, slim, elegantly groomed with fast greying hair, in which a white lock stands aggressively like a plume, Jinnah has a distinguished presence and is gifted with great personal charm. But he can be domineering and is inclined to be aggressively personal in his political broadsides. Was a successful lawyer and made a fortune at the Bar.

Created a sensation many years ago by marrying a Parsi, daughter of Sir Dinshaw Petit, Baronet. Is a good speaker, though handicapped by a low voice. Even his enemies—and they are many—admit he is incorruptible.

Vallabhbhai Patel.—A genius at organisation, 67-year-old Vallabhbhai Patel has been described as the Congress sledgehammer. Heavy-lidded Patel has a reputation of

RIGHT

"The Frontier
Gandhi"

Khan
Abdul Gaffar
Khan

LEFT •

Mrs Sarojini
Naidu

(Photos
D G
Tendulkar)





RIGHT:

Pandit

Jawaharlal

Nehru

(Photo:

D G

Trabulsky)

LEFT

Mohamed Ali

Jinnah

(Photo: Jinnah)

Photo: Jinnah)

calling a spade something more than a spade. Started life as a barrister. Legend has it that worldly wise, he first scoffed at the Mahatma but later worshipped. Joined Gandhi early in his career in 1916. Showed his organising genius in the famous Bardoli no-tax campaign when he led the Gujarat peasants successfully against the Bombay Government. Known thenceforth as the "Uncrowned King of Gujarat". Is one of Gandhi's most trusted and devoted lieutenants. When Congress ministries took office in seven provinces in 1937, Patel as head of the Congress Parliamentary Board was virtual dictator. He dismissed one Premier—Khare, from the Central Provinces—and prevented another potential Premier, Nariman, from heading Bombay's Congress Ministry. Is blunt, harsh, uncompromising, but a tower of strength to his political associates.

Vinayak Damodar Savarkar.—President of the militant Hindu Mahasabha and its driving force, Savarkar has a turbid political past. Was an anarchist while a student and leaped into world headlines when as a political prisoner on his way back to India he escaped from a ship at Marseilles and swimming ashore sought sanctuary on French soil. His case went up to the Hague Court, but Savarkar was unsuccessful, the British Government holding that he was not a political prisoner but a refugee from justice.

Savarkar dreams of recreating India as an ancient Aryavarta—land of the Hindus. Is a forceful speaker and, like Jinnah on the Muslim side, a man not given to compromise.

The Hindu Mahasabha which he leads has its following mainly in Bengal and the Punjab, but its political power is small compared to that of Congress.

Savarkar is 59 years old. Has the look of a mystic-cum-fanatic. Is inclined to address one like a public meeting.

Khan Abdul Gaffar Khan.—Known popularly as the Frontier Gandhi, Abdul Gaffar Khan is a lean, upright, 6-foot-seven Pathan from the North-West Frontier.

Has stimulated political consciousness in the land of the Pathans. Comes from a well-known landed family and has suffered imprisonment several times. His brother, Dr. Khan Sahab, was Congress Premier of the Frontier Province.

Gaffar Khan, zealously devoted to non-violence, is a keen disciple of the Mahatma and started the Khudai Khidmatgar (Servants of God) movement which seeks to wean the warlike, turbulent Pathan from violent ways. Has still great influence in his province where his political and personal integrity is respected even by his opponents. Was born in 1891.

Sapru-Jayakar.—Known irreverently as “Tweedledum and Tweedledee”, Sir Tej Bahadur Sapru and the Rt. Hon. Dr. M. R. Jayakar are famed as political conciliators. Both are successful lawyers. Both are Privy Councillors. Sapru was associated for many years with the Liberal Party—the moderate party in India—but is now no longer officially connected with it and is regarded as an elder statesman.

Jayakar began life as a Congressmen, but has grown successively more moderate and today his political complexion, though not his label, is liberal. Sapru and Jayakar worked as intermediaries between Lord Irwin and the Congress leaders in the 1931 negotiations which culminated in the Gandhi-Irwin Pact. Both are highly cultured men and Sapru is renowned as an Urdu scholar.

Maulana Abul Kalam Azad.—A picturesque figure with a trim, pointed beard, Maulana Abul Kalam Azad, the present Congress President, is a celebrated Muslim scholar and divine. Was educated abroad at famed Al Azhar University in Egypt and has been connected with the Indian Nationalist movement since the last war. Has suffered imprisonment several times. Is a great Urdu orator and writes vigorously in Arabic and Persian. Azad, unlike Jinnah, leader of the Muslim League, comes of pure Saracenic stock.

Dr. Bhimrao Ramji Ambedkar.—Dr. Ambedkar, leader of the Depressed Classes, is today Labour Member of the Viceroy's Executive Council. A student of economics and sociology and a Barrister he has always been an aggressive controversialist given to pungent utterance and writing. Ambedkar is particularly hostile to the Congress and to him is largely due the elevation of the Depressed Classes to a political status. He is a clever man, ponderous, weighty, shrewd. His future career is well worth watching.

Allama Mashriqi.—Head of the Khaksar movement,

Allama Mashriqi, whose real name is Allama Inayatullah Khan, models himself on Hitler but has accused Hitler of aping him! The Khaksars may be described as a private political army and wear uniforms like the Fuhrer's Brown Shirts. Like the Nazi *Arbeitsfront*, the Khaksars carry *belchas* (spades) over their shoulders. The term 'Khaksar' means 'earth-like' or 'humble', but the Khaksars are a militant body and their activities in the Punjab and in the United Provinces brought them some years ago into violent clash with the authorities.

Allama Mashriqi is a theatrical but able personage and his movement started in 1932 has grown to insidious proportions.

His Highness the Aga Khan.—Shrewd, sagacious, enormously wealthy, the Aga Khan is among the world's well known figures. From Bombay to Buenos Aires, from London to Liberia, his name signifies wealth, culture, distinction. His Highness is a cosmopolitan, at home in five continents. Can cap a French *mot* with a Persian couplet and converses brightly in the King's English.

Has a deep understanding of men and affairs—and horses. Combines a flair for politics with a passion for racing. Stout and jovial, he exudes *bonhomie*. Has an infectious laugh and one engaging mannerism—a cheerful wag of the hand reminiscent of Charles Laughton in his more benevolent moments. Beams at you behind large, shining glasses. In India, his China-silk suit and canvas shoes are inseparable.

His Highness made British racing history by winning the Derby thrice—with Blenheim in 1930, with Bahram in 1935, with Mahmoud in 1936. Bahram also annexed the Triple Crown by winning the Two Thousand Guineas and the St. Leger. The wonder filly, Mumtaz Mahal, was among the Aga Khan's most cherished possessions. Is reputed to have bid £ 100,000 for Sir John Rutherford's Solario which won the St. Leger and the Ascot Gold Cup. Sir John was not tempted !

His Highness led the Indian delegation to the League of Nations Assembly on five occasions. President of the League of Nations' Assembly in 1937. Was Chairman of the British Indian Delegation to the Round Table Conference. Has written a book on India, "India in Transition" (1918). As head of the Ismaili Muslims, has many religious followers in East Africa, Central Asia and India. Is married to a vivacious Frenchwoman, formerly Mlle. Andre Carron.

Popular jest.—Said the gushing American lady tourist after a visit to Agra : "You should see the Aga Khan by moonlight."

And a story.—Said His Highness in casual conversation with a young Indian: "I suppose Rs. 100,000 to me is the same as Rs. 1,000 to you." Said the Indian : "Could you give me change for ten rupees ? "

XIV

MAHATMA GANDHI

Nobody can understand the India of today without understanding Mahatma Gandhi. He represents in a curiously pervasive way the attitude and ambitions of the common man in this country. Gandhi is the great common denominator.

By the world he will be remembered chiefly for the moral values he imported into politics, not, as someone has put it, "so much as a man of action or a man of thought but as a man of life." To regard him merely as a *sanyasi* or holy man who has strayed into politics is to misread the Congress leader completely.

A GREAT HUMANIST

As a political figure Mahatma Gandhi may and does excite controversy. Not all are prepared to accept his slogans and solutions. While his creed of non-violence has attracted wide attention, it has also more recently been the target for concentrated attack. But stripped of his political importance, derided as a prophet, dismissed as he often is as an impractical idealist, Gandhi yet emerges as a great

Mahatma
Gandhi
The Congress
leader with
Mrs Gandhi
(centre)
welcomed at
Santiniketan,
Dr Tagore's
famous cultural
centre
(Photo B N
Sinha)





A Congress
Meeting
Section of
the vast
audience
Photo.
D. G.
T. 11. 11

humanist. What General Smuts described as "his fundamental and universal humanity" has an imperishable quality. It is for his essentially humanitarian instincts, for his love of the common people, that history will remember this remarkable man.

The Mahatma is often portrayed as something of a nihilist and it must be confessed that his own much-misunderstood phrase "non-violent non-cooperation" has contributed to give currency to this view. Nothing could be further from the truth; many of the Mahatma's teachings, though apparently negative, reveal on examination a positive content.

To him, for instance, *satyagraha* or soul force implies not merely abstention from violence but the positive quality of doing good. It is not sufficient in Gandhi's view to abstain from falsehood; it is necessary to speak and live the truth. Such exacting standards, of course, demand a high moral sensitivity and Gandhi by elevating his fellow-men to his own plane tends perhaps to take a too optimistic view of mankind.

Uncritical admirers have degraded Gandhism to a cult. Yet Gandhism is not so much a cult as a way of living inspired by certain definite ideas and ideals. No book among the many that the Mahatma has written better portrays his philosophy than the little brochure entitled *Hind Swaraj* or *Indian Home Rule*, consisting of a series of articles which he wrote in 1908 while returning from London to South Africa where he then resided.

“Real home rule,” he writes, “is self-rule or self-control. The way to it is passive resistance; that is soul force or love force. In order to exert this force *swadeshi* in every sense is necessary. What we want to do should be done not because we object to the English or because we want to retaliate, but because it is our duty to do so.”

Thus Gandhi's nationalism is rooted not in any narrow chauvinism but in an essential humanity. It is because he believes firmly that western civilisation and all that it denotes have injured the common man that he works to have it removed from India. “I bear no enmity towards the English, but I do towards their civilisation.” In Gandhi's view western civilisation by exalting material values at the cost of moral ideals complicates and vitiates life.

The Congress leader preaches the creed of simple living in the belief that happiness results from the lessening of human wants. The less a man desires the weaker will be his possessive instinct, and the weaker his possessive instinct the better for his individual happiness and the happiness of humanity. Because modern civilisation increases wants and multiplies them unnecessarily Gandhi is opposed to its propagation. “Civilisation,” he says somewhere, “is like a mouse gnawing while it is soothing us.” And again he writes: “A man is not necessarily happy because he is rich, or unhappy because he is poor.”

ATTITUDE TO MACHINERY

For much the same reasons Gandhi is opposed to the

unrestricted and unthinking use of modern machinery. He has no use for devices which seek merely to increase bodily comforts and which while attempting to simplify life make the pattern of living for the ordinary man more complicated. Many people are under the illusion that Gandhi is opposed to all machinery as such. That is not true and the Congress leader has more than once emphatically repudiated this interpretation.

Asked on one occasion whether he was against *all* machinery, Gandhi replied : "How can I be when I know that even this body is a most delicate piece of machinery ? The spinning wheel is a machine ; a little toothpick is a machine. What I object to is the craze for machines, not machinery as such. The craze is for what they call labour saving machinery. Men go on saving labour till thousands go without work and are thrown on the open streets to die of starvation. I want to save time and labour, not for a fraction of mankind, but for all. I want the concentration of wealth not in the hands of a few but in the hands of all. Today machinery merely helps a few to ride on the backs of millions. The impetus behind it all is not philanthropy but greed. It is against this constitution of things that I am fighting with all my might. The supreme consideration is man. The machine should not tend to atrophy the limbs of man."

Not all economists of course will agree with this analysis but it is as well to understand the real reasons that have prompted the Congress leader to regard machinery and

the whole apparatus of mechanised life with such deep suspicion. Gandhi preaches *swadeshi* or self-sufficiency. The twin pillars of this creed are *ahimsa* (non-violence) and the popularisation of *khaddar* or hand woven cloth.

Khaddar is a creature of belief and suspicion—of belief in the fact that the revival of handicrafts will resurrect the prosperity of the Indian peasant ; of suspicion that the unrestricted use of machinery will result in the domination of machinery and the killing of human initiative and creativeness.

Not all his adherents, it is only fair to point out, share this outlook. Pandit Jawaharlal Nehru has confessed frequently his inability to agree with the Mahatma on matters like the industrialisation of the country. "I believe", writes the Pandit, "in industrialisation and the big machine and I should like to see factories spring up all over India. I want to increase the wealth of India and the standards of living of the Indian people and it seems to me that this can only be done by the application of science to industry resulting in large-scale industrialisation." To the Mahatma this must seem anathema, but it says much for Gandhi's inherent tolerance and understanding that a man like Pandit Nehru, who differs strongly from him on fundamental issues, is among his closest confidantes.

Khaddar to Gandhi spells self-respect and self-sufficiency. He hates the idea of the India ryot coveting new and perhaps insatiable wants and thus at the root of *khaddar* is his regard for the asceticism he deeply cherishes.

Gandhi believes and has often said that the peasants in India can spin their way to *swaraj*.^{*} By this he means that they can so supply their reduced wants as to be independent of the complicated contrivances of mechanised machinery—in other words, of the western civilisation he abhors.

The economics of *khaddar* have puzzled many even among orthodox Congressmen. It is therefore surprising to see that so outspoken a critic as Pandit Jawaharlal Nehru recognises that it has today “an economic, a political and a social value”. Economically it fits in with the present peasant structure and affords some relief; socially it assists in making the rural masses self-reliant; politically it enables the educated westernised politician to establish a link with the peasant masses and to organise them to some extent. *Khaddar* is also an effective political weapon since, in the Pandit’s view, it helps in the boycott of foreign cloth and simultaneously acts as some check on the Indian cloth mills which might otherwise exploit the consumer in critical times by unduly raising prices.

At the same time Pandit Nehru emphatically believes that *khaddar* is an out-of-date form of production and it will not be possible through it to increase the wealth of the country greatly or to raise the standard of living of the masses. “Therefore”, writes the Pandit, “I think that the big machine must come and I am sure that *khaddar* will not prevent its coming.” Here, as in many other things, Gandhi’s is a lone but clear voice in the wilderness.

^{*} *Swaraj* means self-government.

NON-VIOLENCE

The Mahatma's views on non-violence, or *ahimsa* as it is known in India, also call for explanation. Gandhi's pacifism is not negative; that it has a strong positive content is evident even from his earliest writings. Here again he tends to identify organised violence with the west though India and the east generally have also known their tyrants and pillagers. "To arm India on a large scale", he wrote as far back as 1908, "is to Europeanise it."

But it would be unfair to Gandhi to suggest that his hatred of violence springs entirely from his antipathy to western ideas. He believes with all his being that in order to vindicate an ideal or to save a human life it is not necessary to take another human life. The principle of non-violence was expounded ages ago and in India Buddha preached his creed of gentleness. To Gandhi, however, must go the distinction for attempting to make the ideal work on a whole-sale scale in the form of national satyagraha or non-violent non-co-operation.

Satyagraha or soul-force may best be described as an active expression of the subjective idea of *ahimsa* or non-violence. *Ahimsa* can only function actively as *satyagraha* and *satyagraha* in turn operates in the form of non-co-operation with the wrong doer. Hence has come into being the idea of non-violent non-co-operation or passive resistance.

Passive Resistance, according to Gandhi, is a way of securing rights by personal suffering. In this sense it is

the reverse of resistance by arms which seeks to wrest rights by inflicting injury on the opponent. The moral value of *satyagraha* as a weapon lies not merely in the fact that the non-violent non-co-operator does not hurt others but is prepared to be injured or even killed in what he regards as a sacred cause. In that sense it is not so negative an instrument as its ordinary description implies, because implicit in it is the idea of resistance to evil. But such resistance, Gandhi emphasises, must in no circumstances carry the taint of violence. *Satyagraha* is an active weapon for bringing moral influence, not brute force, to bear on the wrong doer.

The pen, they say, is mightier than the sword. Gandhi believes that the human soul and mind are greater than either. He admits the possibility of non-violent non-co-operation being applied sometimes to further an unjust cause, but even here he insists that its superiority over violent remedies is obvious. The man of violence in implementing an unjust cause may wrongly injure another ; in similar circumstances the non-violent non-co-operator inflicts no injury on his opponent but takes the consequences on himself. In other words, the person using the weapon of non-violence—whatever the circumstances—does not make others suffer for his mistakes.

It is an old custom in India, a practice hallowed by ancient usage, for the creditor to fast on the door-step of his debtor. Behind it is the same idea of *satyagraha*, the idea of shaming the wrong doer into doing right.

That the use of non-violence calls for courage and sacrifice Gandhi makes abundantly plain. Non-violence is not for the coward or the craven man.

"Who is the true warrior," wrote Gandhi many years ago, "he who keeps death always at his bosom or he who controls the death of others? Believe me that a man devoid of courage and manhood can never be a passive resister . . . Passive resistance is an all-sided sword. It can be used anyhow; it blesses him who uses it and him against whom it is used. Without drawing a drop of blood it produces far-reaching results. It never rusts and cannot be stolen . . . That nation is great which rests its head upon death as its pillow. Those who defy death are free from all fear."

Non-violence may not work in practice but it is difficult to resist the conclusion that as an ideal—as a moral weapon—it indisputably ranks higher than violence and coercion.

THE UNTOUCHABLES

From the same sensitivity to wrong-doing springs largely Gandhi's passionate advocacy of the cause of the untouchables.

"I would not sell the vital interests of the untouchables," he declared at the Round Table Conference in London, "even for the sake of winning the freedom of India . . . I would far rather that Hinduism died than that untouchability lived." Gandhi elsewhere describes untouchability as

“a curse that has come to us and as long as that curse remains with us so long, I think, we are bound to consider that every affliction that we labour under in this sacred land is a fit and proper punishment for this great and indelible crime that we are committing.”

Gandhi's Ashram at Sevagram contains some Harijan inmates and more than any man in India he has by personal example done much to shame orthodox Hinduism into abandoning its present treatment of the untouchables. But the reformer has a long road to travel here.

Gandhi combines in his life and career the ideal of public duty with the ideal of human brotherhood. This is seen vividly in his approach to the problem of untouchability. It is this same selfless sense of service which explains at once the Congress leader's influence and greatness. Not all may agree with his views; not many do. But it is one thing honestly to disagree with a man's opinions; to attempt to twist and pervert them, as is often done with Gandhi's teachings, serves neither those who do it nor those whom it is intended to mislead.

XV

MEN OF SCIENCE

Science no less than art had its devotees in ancient India but for many years after the British influx, indigenous interest in the subject languished and for a time almost lapsed. Yet when revived early in this century it developed amazing vitality and was fecund.

The reasons for its temporary quiescence are many. It is not as some superior persons are apt to suggest—because the Indian mind has no aptitude for the exact sciences. Past history and recent developments give an effective answer to that libel.

EARLY APTITUDE

At a time when the Hun was overrunning Europe, medical science and surgery were closely studied in the ancient Gupta University of Nalanda. Hindu astronomers of those days knew of the diurnal motion of the earth on its axis ; they had calculated its diameter and discovered that the heavenly bodies were spherical.

Long before Newton, Brahmagupta had propounded

the law of gravity. "All things" he wrote, "fall to the earth by a law of nature, for it is the nature of the earth to attract and keep things." The atomic theory was understood and Hindu mathematicians in the seventh century A.D. were familiar with the theorem of Pythagoras.

If, following the advent of the British, interest in science languished it was due primarily to two facts.

When in 1835 Macaulay succeeded in making English the medium for education in India, he shook badly—as he intended to—the foundations of the indigenous system of learning. For Indians, English became the "open sesame" to employment. Some of them mastered the language marvellously ; the vast majority acquired a bare smattering and in their efforts to render it colloquially reduced it to a grotesque caricature. So came into being the legend of "Babu English".

Education imparted through a foreign tongue is always difficult to imbibe. And the bent of English education, moulded in the early liberal pattern, was academic rather scientific. Small wonder that interest in matters scientific palled.

There was another and in many ways an equally important reason for the setback. In the West modern science owes a considerable part of its progress to the development of machine industry. With the advance of industry, science came into its own.

This stimulus was lacking for many years in India and in the early stages industry in this country was largely

dominated by British capital. As Indians entered the field they created opportunities for the indigenous scientist which he was not slow to utilise.

It is surely not without significance that India's foremost industrial pioneer, J. N. Tata, was also the creator of the Indian Institute of Science at Bangalore. Tata early realised the importance of relating research to industrial enterprise and closest to his heart, specially in his later years, was the project of founding a scientific research institute which he visualised as a training ground for India's young scientists and research workers.

This grand old man did not live to see his dream materialise, but his devoted sons, Dorab and Ratan (both of whom were later knighted) carried it to fruition. India today reaps the benefit of their splendid generosity.

From Bangalore have come many brilliant scientists to further the frontiers both of knowledge and industry. Among those working at this great centre of research is the 32 year old J. H. Bhaba, Fellow of the Royal Society, who is conducting investigations into Dr. Millikan's Cosmic Ray. Notable scientists have served as head of the Institute including Sir C. V. Raman, the famous physicist and Nobel Prize winner, and Dr. J. U. Ghosh, F. R. S., the present Director.

A more recent acknowledgment of the link between science and industry is the Department of Technology set up by the Bombay University in 1937. Its success is encouraging.

SIR J. C. BOSE

India owes its place on the scientific map of the modern world primarily to the late Sir Jagadish Chandra Bose (1858-1938). His career reads like a romance.

Bose's mother sold her jewels to find money for her son's education abroad. Repeated bouts of malaria forced young Jagadish to give up the study of medicine for which he was originally intended and to take up natural science. At Cambridge and later at London he secured his degree with physics, chemistry and botany. Like his old Jesuit teacher, Father Lafont at St. Xavier's College, Calcutta, Bose's Cambridge tutor, Lord Rayleigh, was attracted by his pupil's original outlook and both these men encouraged the young genius to develop his talent.

Bose on his return to India in 1885 secured with some difficulty a Professorship in physics at the Presidency College, Calcutta. The appointment of an Indian to a Professorship was then unheard of and roused a storm of protest in European academic circles. Happily for science, Bose survived this racial onslaught.

He had always enjoyed an aptitude for devising ingenious machinery and among the earliest apparatus he contrived was a compact form of generator of electromagnetic waves. This attracted the attention of leading European physicists and drew appreciative references from the French mathematician Poincare and from Sir J. J. Thompson in the *Encyclopaedia Britannica*. In 1895 Bose went to England and demonstrated the results of the ap-

paratus he had constructed. Once again he met with an enthusiastic reception, from none more rapturously than from his old teacher, Lord Rayleigh.

Bose soon became actively interested in that aspect of scientific research which was to be his life-work, namely, the similarity in the response of the living and of the non-living. Here his discoveries had a mixed reception and many leading scientists were inclined to question the interpretations he placed on the results of his experiments. But Bose had also his supporters, foremost among them being Howes and Horace Brown.

From these studies the great scientist finally turned to the investigation of the physiological properties of plant tissues; and to explain his theories of plant life Bose devised many delicate instruments which helped to popularise the results of his experiments. The Bose Institute at Calcutta is a monument to the work of this distinguished botanist. Bose's insistence on the similarity of action and of mechanism in plant and animal organisms opened new vistas before the scientist and even before the layman. His theories in this field have yet to receive authoritative confirmation.

Bose had a love for beauty and was sensitive to the language of nature. No tribute better sums up the man and his work than the graceful valediction paid by his old friend, Sir Michael Sadler. "He was a poet among biologists." Wrote Sadler. "Shelley, had he gone on with science and had he lived in the days of exact measurements, might have shared in his work."

Central
Research
Institute,
Kasauli
A member of
the staff at
work



RIGHT:

Sir C V
Raman:
Nobel Prize
Winner

LEFT:

Sir F. C
Fay



SIR C. V. RAMAN

Yet another great name on the scroll of modern science is Sir Chandrasekhara Venkata Raman. Raman's mind, like that of Bose, is a versatile treasure house and, like Bose again, Raman is acutely sensitive to atmosphere.

He came into the wonder world of science *via* the drab route of the Indian Finance Department. Charles Lamb, the essayist, was a clerk at the India Office in London; for ten years Raman worked in the Indian Finance Department surrounded by statistics and blue books. But soon his real bent asserted itself, and to the late Sir Ashutosh Mukherjee must go the credit for recognising the genius in this financial bureaucrat and for attempting to nurture it.

As Professor of Physics at the Calcutta University, Raman at last got scope for the full employment of his outstanding talent. Here he experimented for many years in his favourite subject, X-Ray and radio-activity.

It was while crossing the Mediterranean that he first became deeply intrigued by the problem of the origin of colour. How, he asked himself, did the intense blue of the Mediterranean waters come into being? From this query began a train of thought which ended in the discovery that colour was incidental to the process of the diffusion of sunlight in its passage through clear water. Raman discovered new lines or bands not present in the incident beam of light, and these phenomena are known today as the Raman lines or bands and the spectrum containing them as the Raman Spectrum.

The discovery of the Raman Effect as this experiment came to be known made his name a household word in modern science. In 1929 Raman received a knighthood and honours from many foreign Universities descended thick upon him. In 1930 came the crowning glory of the Nobel Prize for Physics.

Raman both as a personality and a scientist is intensely individualistic. He had no training in foreign laboratories when he first started his experiments ; yet he showed an originality truly remarkable in its range and perception. Like Bose, Raman has had the good fortune of attracting many brilliant young men whose careers he in turn has influenced, and sometimes moulded.

SIR P. C. RAY

Bose shone in botany; Raman brought new light to bear on the science of physics. Equally distinctive is the genius of the veteran Sir Profulla Chandra Ray in the realm of chemistry.

Like Bose and Raman, Ray has the creative instinct of the scholar and research worker. Like them he has striven hard to extend the bounds of knowledge. Among his discoveries is mercurous nitrite, a compound of unexpected stability which he discovered as far back as 1896.

With him, as with Bose and Raman, are associated notable Institutes of learning. Sir Profulla founded the Indian School of Chemistry and the Indian Chemical Society. Ray typifies the tradition of the ancient guru both in his love for learning and for simplicity. Perhaps his passion for

politics has prevented him from fully realising the genius which he undoubtedly possesses but his contributions to human knowledge are already considerable and entitle him to a niche in the gallery of great Indian scientists.

RAMANUJAN

No survey of Indian science can claim to be complete without mention of that mathematical genius, Srinivasan Ramanujan, who died in 1920 at the early age of 33. An Englishman, G. H. Hardy, Sadleirian Professor of Pure Mathematics at Cambridge, was the man primarily responsible for discovering and nursing the unusual talent of this mathematical prodigy.

Hardy has written recently a biography of his distinguished pupil whose life was in many ways a tragedy of frustration. Ramanujan had only three years of uninterrupted activity at Cambridge and it is a melancholy reflection that had he been able to find guidance earlier the genius that was latent in him might have flowered more fully. As it was, his professors in India never realised his mathematical brilliance ; the college career of this brilliant man was a record of unrelieved failure.

"The years between 18 and 25" writes Professor Hardy, "are the critical years in a mathematician's career and the damage had been done . . . There was no gain at all when the College at Kumbakonam rejected the one great man they had ever possessed, and the loss was irreparable; it is the worst instance that I know of the damage that can be done by an inefficient and inelastic educational system

... He still could learn to do new things and do them extremely well. It was impossible to teach him systematically, but he gradually absorbed new points of view. In particular he learnt what was meant by proof."

While working as a clerk in the office of the Madras Port Trust on a monthly salary of Rs. 30/- (eight dollars) Ramanujan used to contribute to some mathematical journals in England and soon his articles attracted the attention of influential British patrons who at last succeeded in locating him in Madras. In 1918 Ramanujan was elected a Fellow of the Royal Society ; he was the first Indian to achieve this honour and he was also the first Indian to be elected Fellow of Trinity College, Cambridge.

To appreciate the genius of this gifted man one must realise that until he was 16 Ramanujan never saw any advanced mathematical book. It is related that soon after he began his study of trigonometry he discovered "Euler's theorems for the sine and cosine" and was greatly disappointed when he found later that they were already known.

Ramanujan had an uncanny understanding of figures. Professor Hardy tells an interesting anecdote about this. One day he went to visit Ramanujan who was then convalescing after an illness. He remarked to Ramanujan that his taxi number was 1729, adding that it seemed a dull figure.

"No" said Ramunujan quickly. "It is a very interesting figure. It is the smallest number expressible as a sum of two cubes in two different ways."

The cubes are $12^3 + 1^3$ and $10^3 + 9^3$.

XVI

LET'S LOOK AROUND

If the visitor seeks variety and picturesque scene, no country in the world offers a more colourful cavalcade than India. To the naturalist India has infinite charm in its changing topography, in the spread of forest, mountain, valley, desert and plain.

FAUNA

The country's extreme contrasts in climate and physical characters have influenced the development of a remarkable fauna. India's fauna ranges from the elephant to the mosquito and it differs with the changing geography of the country.

Tiger, elephant, sambhar (or forest deer) and bison are common in the dense tropical forests on the foot-hills and lower valleys of the Himalayan zone. Higher up in the Himalayas proper the fauna is distinguished by the absence of many animals common on the Indian plains. Racoons, crestless porcupines and goat-antelopes inhabit these regions and on the Tibetan plateau where both desert and Arctic conditions prevail are found animals like the Arctic hare and the wild ass of the Asiatic deserts. Here also live the hairy

yak and the massive Tibetan sheep. The brown bear roams the mountain valleys between Kashmir and Chitral, while the Kashmir stag is not unlike the red deer of Europe.

South of the Himalayas starts the true Indian fauna represented by the nilgai or blue bull, the sloth bear, the lovely spotted deer and the nimble black buck. The larger animals of the Gangetic plain include the Indian rhinoceros which now lives largely in the country east of the river Gandak adjoining Nepal and in the Brahmaputra valley. The Terai, that vast spread of grass jungles and swamps near the Himalayan foot-hills, harbours wild buffalo and some deer. In the open grassland and the scrub jungle of peninsular India are herds of soft-eyed gazelle and black buck. Here also are found mongeese, palm squirrels and hare of all variety. Once the lordly lion stalked the Indian forest but today he wanders only in the thorny forests of the Gir in Kathiawar.

The best big game shooting is to be found in northern India, in the Central Provinces and in the Indian States. With the permission of the State ruler good sport can be had in places like Hyderabad, Travancore, Mysore, Gwalior, Jaipur and Patiala.

Small game is plentiful during the cold weather from November to March. Geese, duck and partridge with peafowl and quail can be shot in this season. In the sandy desert tracks of Rajputana sand grouse are plentiful and jungle fowl also abound in the thickets and foothills of the Himalayas and in the Central Provinces. Pheasant shooting

in the Himalayas has its thrills and among hill birds the lovely kalij and the crimson horned pheasant are popular.

Compared to other tropical countries India is not noted for many birds of rich and gorgeous plumage. The most stately of Indian birds is the peacock with its brilliantly patterned plumage, but sometimes its feathers are white. There are some striking species of parrots, including the blossom-headed parrakeet with its red head washed with blue, a narrow black collar round the neck, plumage varying from yellowish-green to verdigris and a red patch at the bend of the wing. Also brightly coloured is the kingfisher and there are eagles of various kinds but none to compare with the golden eagle of Europe.

The most dreaded Indian snake is the hooded cobra whose bite is deadly. Another venomous snake is Russell's viper which has a beautifully variegated skin; its sting is fatal. Scorpions are common in many parts of India. Generally while all fresh water snakes in the country are innocuous, the salt water variety is poisonous.

The only remedy for a bad case of snake poisoning is antivenene, a serum prepared from a horse immunised by injections of gradually increasing doses from a cobra and Russell's viper. In cases of a fatal snake bite death usually takes place after five hours, so that if, within a few hours of being bitten, antivenene is available, the patient should be saved.

Fishing is another sport in which India offers good fare to the discerning sportsman. One of the richest and

most delicious of indigenous fish is the *hilsa*. By far the finest fish from the angler's point of view is the *mukseer*, a species of barbel, found in hillstreams throughout a large part of the country. Trout, both rainbow and brown, flourish in the streams of Kashmir, in the Kulu valley and in the fresh rivers near Ootacamund. There is also a species of Indian salmon. Deep sea fishing of a high order is possible along the Travancore and Malabar coasts and good sport can also be had at Bombay and Karachi.

THE SEASONS

The best season for a visit to the plains is roughly from November to March though in the north this period may be slightly extended. October and May are the hottest months of the year; in south India generally and in places like Bombay and Calcutta the cool season is less pronounced. During the winter months it is no uncommon thing for a traveller to experience sharp variations of climate as he journeys through different parts of the country, and it is a curious fact that in a country regarded as excessively warm there is more danger from chills than from sunstroke.

On the Bombay and Bengal coasts the south-west monsoon usually sets in during the first fortnight of June and there is more or less general rain in every part of India during the next three months. The distribution of the rainfall is very uneven, and the monsoon diminishes slightly in vigour towards the end of September when it practically subsides. As it dies down there comes the north-east

monsoon which extends gradually over the Bay of Bengal. The period following the rains is the most unhealthy in India, malaria being widely prevalent especially in north India.

FLORA

Equally variegated is India's wealth of flowers and trees. Many of the country's most popular plants have been introduced from other lands, foremost among them being the Gold Mohur which flaunts its gold and red glory from March to June every year. This flamboyant plant comes from Madagascar. The notorious water hyacinth which grows in many reservoirs and rivers of Bengal is a native of Florida. Sometimes the yellow Mexican poppy is to be found in the Deccan. Most famous of all Indian flowers is the lovely lotus which often figures as a motif in decoration.

The slopes of the Nilgiri hills abound in eucalyptus and the casurina tree is sometimes found along the sea coast. Of the many spectacular Indian shrubs the most outstanding is the *Gloriosa Superba* with its wavy red and yellow petals which some have likened to "congealed flames". In the early hot weather the rural landscape is often dotted with the picturesque Flame of the Forest, known popularly in India as *dhak*. The silk cotton tree has lovely red and yellow flowers, whose honey attracts crows and squirrels. Picturesque little plants are to be found by the wayside, among them a snow-drop like plant, the *chlorophytum*,

which abounds in the Deccan. Flowers are sometimes known by poetic names like the Vishnukrant or wheel of Vishnu, a speedwell-like plant.

Of Indian trees the most famed is the banyan which is really a kind of wild fig tree. The lower branches of the banyan grow almost horizontal to the ground, and are propped up by roots dropping down to the earth at regular intervals. These sturdy natural pillars are a feature of the banyan tree which sometimes may cover as much as half an acre of ground.

Among common Indian plants is the popular prickly pear, or cactus, introduced in this country in the eighteenth century by the East India Company for the growing of cochineal; so luxuriantly has it flourished that like Australia's rabbit population it is now a nuisance. The mangrove is another curious plant flourishing in muddy creeks. Where the rainfall is high there are great trees often surrounded with rope-like creepers; among the latter is the *entada scandens* which has a pod 3 feet long and 4 inches wide.

Sugarcane grows in several parts of India and the country's chief cultivated plants include rice, wheat, pulses and grains. Apples and pears, with peaches and apricots grow abundantly in the Himalayan valleys and in several damp localities cinchona is successfully cultivated. On the south Indian hills straddling the blue Nilgiri range and in Assam are large tea plantations. By far the most famous of Indian fruits is the mango which varies in quality from

the wild variety tasting of turpentine to the delicious Alphonso, greatly prized by epicures for its flavour and succulence.

DIVERSE LANDSCAPE

As a land of contrasts India abounds in variegated landscape and there are some rich rewards for the discriminating traveller.

Contrasting with the barren and sunbaked plains is the towering might of the Himalayas in the north with their snowy ranges and glaciers. Overlooking the Indian Ocean are tawny coloured ridges, while thick jungles break the monotony of the plains in Central India. Remote byways lead into fascinating regions. Routes run along the gorges of the Sutlej from Tibet, and beyond Gilgit are passes leading into the Pamirs. The arcadian simplicity of India's 700,000 villages contrasts strongly with the rich splendour of some of the cities of Rajputana. Against these stands the sophisticated garishness of the commercial centres of Bombay and Calcutta.

Less than ten Indian cities have a population of over 500,000 and less than forty have a population of 100,000. The great cities of India are linked to the past both architecturally and through historical associations.

Delhi, Agra and Lahore mirror the glory of the Moghul empire, while Benares with its shrines and temples represents the ageless story of Hinduism. Madura, Mysore and Hyderabad typify the rich culture of the south ; more

modern cities like Madras are linked with the days of John Company. Then there are the great ports of Calcutta, Bombay, Karachi and Madras.

Bombay, the "gateway of India", presents a remarkable variety of sights, and its harbour is among the finest in the world. Calcutta, the city of Job (Charnock, has grown within three hundred years from an obscure fishing village on the banks of the Hooghly to a great commercial metropolis; once the political capital of India, it still retains something of the pomp and circumstance of older days and custom ordains that the Viceroy should annually celebrate Christmas in the capital of Bengal. Madras, the third largest town in India, was one of the early settlements of the English in India. Not far from Madras is Adyar, the headquarters of the Theosophical Society of India.

Infinitely more picturesque are the ancient cities of Delhi, capital of India, and Agra, former capital of the Moghul Empire. New Delhi is built around the ruins of seven capitals which have left their mark upon the Imperial City. Agra is famed for its fine Moghul architecture and contains besides the world renowned Taj Mahal, the Pearl Mosque and the tomb of Akbar which lies in a garden enclosure on the road to Muttra. The best time to see the Taj Mahal is by moonlight or in the late afternoon.

Among State capitals worth visiting is Udaipur, a fairyland city of enchanting beauty. The city is over two thousand feet above sea level and contains many beautiful buildings. Jaipur which dates back to the eighteenth century



Tiger Shooting

Central Press Photos Ltd



Pehalgam Valley, Kashmir

Photo : A. L. Syed

is a rose pink city with gaily coloured houses and ramparts ; the palace yards are decorated with frescoes. Hyderabad is another State capital worth visiting and its Jumma Musjid is a copy of the famous mosque at Mecca. Mysore with its spacious highways and its well laid out buildings is a model in the blending of the old and new.

Benares, still a centre of Hindu pilgrimage, has innumerable temples and shrines and is one of the most picturesque cities in India. Not far from Benares is Sarnath where Buddha first made known his doctrines to the world; it contains some interesting Buddhist ruins.

Among holiday resorts the most popular is Kashmir, which lies ringed by a girdle of snow-capped mountains amid lakes and torrents; Gulmarg, the summer resort of Kashmir, is the Mecca for golf players in north India. A wonderful panorama of the Himalayas spreads out before the visitor in Darjeeling, summer capital of the Bengal Government, where dominating the majestic snow range is Kanchenjunga in Sikkim, one of the highest mountains in the world. Mount Abu is another popular hill resort and contains some fine specimens of Jain sculpture and architecture. Ootacamund with its rolling downs is a great favourite with English visitors while other beautiful hill stations are Naini Tal with its lovely lake, and Mussoorie, a fashionable summer resort.

One interesting topographical feature of the Indian peninsula may finally be mentioned. It is the connecting link known as Adam's Bridge which lies between the tip of

India and the island of Ceylon. Adam's Bridge, a string of seven small islands, is spread over twenty miles of azure sea.

VARIED DRESS

Dress in India is an interesting study since it varies so widely. In the north the ordinary dress for men, both Hindu and Muslim, particularly in the Punjab, is the loose, gathered pyjama called *salwar* worn with a flowing shirt or *kurta*, over which the Muslim Pathans and Baluchis often wear a compact velvet jacket somewhat like a waistcoat, heavily embroidered in gold thread. Kashmiri Hindus favour the *churidar*, not unlike Jodhpur breeches which are tightfitting below the knees. On ceremonial occasions, a long coat known as the *sherwani* made in brightly coloured silk or satin, with silver or jewelled buttons, is worn with the *churidar*. Sometimes the Punjabi Hindu wears the *lungi* which is similar to the *sarong* of the Malayan and has usually a distinctive border along its two-yard length.

The *dhoti* is worn generally by Hindus throughout India, but the manner of wearing it varies in different areas. The *dhoti* is a piece of white cloth, either linen, muslin or silk which covers the body from below the waist; it is usually four to five yards in length. The *dhoti* is ordinarily worn by taking the two end pieces between the legs and tucking them in the waist band behind (as in the north and Marahashtra), or by tucking in only one edge, leaving the other end loose in front (as in Bengal). Incidentally

the Bengali *kurta* or flowing shirt has tight, buttoned sleeves unlike the loose sleeves of the Punjabi *kurta*. Bengali Muslims sometimes wear the *lungi*, which is also favoured by peasants both in the north and south.

Headgear also varies widely. The *fez*, a red conelike cap with a flat top adorned generally by a black tassel, is the distinctive headgear of Muslims, who sometimes vary it with the Angora cap, a long narrow headgear generally covered with artificial black, grey or brown wool, and designed on the Persian model. In the north, Hindus and Muslims wear turbans though slightly different in style. The Pathan winds his turban round a skull cap, and Punjabi Muslims often add a picturesque touch by lifting a highly starched edge to form a tuft at the crown. The Hindu turban is symmetrical and slightly tapering. Among the Sikhs the turban is worn tightly on the knot of hair favoured by the Sikh male and is compactly shaped, covering the ears. Rajput Brahmins wear a low turban made of narrow tape-like cloth. These turbans may be white or coloured, a favourite hue being *kesaria* or orange. Sometimes the turban cloth consists of printed material or of various blends of colour, known as *laharia*. The Marathas have a distinctive headgear, consisting of a red crown-like turban, which is readymade and usually set on a cardboard mould. The red is offset with gold. Maratha turbans differ in shape, the Gwalior model consisting of two "wings", one higher than the other ; in Indore the turban has twin, horn-like frontal tufts ; in Baroda, it is worn flat, protruding

regularly all round. In the south, turbans are white, symmetrical and small.

The Parsis have a distinctive headgear, the more orthodox wearing a long, sloping, black alpaca funnel-like hat, brightly starched and with dots. Another variation is a black felt hat with a thin round edge at the rim, somewhat like an arrested bowler hat, minus the brim.

Footwear also differs. Pathan sandals, made of leather, are popular among northern Muslims, and among many Hindus and Europeans. Brightly decorated shoes carrying a high pointed toe lifted inwards and with a high back are favoured by many Hindus. These shoes are in red, green or black, and are sometimes embroidered. Wooden sandals known as *karaun* are sometimes worn, particularly in Rajputana.

A word on the *sari*, deservedly described as the most graceful feminine garb in the world. Some Indian women, as in the Punjab and the United Provinces, wear their *saris* over their heads. In Bengal, Maharashtra and south India, it is draped generally over the shoulder. Here again there are variations. Normally the *sari* is pinned on the left shoulder, but Parsi and Gujerati women pin it on the right. In Maharashtra and in certain parts of south India the *sari* edge is taken between the legs and tucked in the waist-band behind, not unlike the male *dhoti*; this style is known as *Kashta*.

Not all Indian women wear *saris*. In north India, particularly in the Punjab and Kashmir, women's garb some-

times consists of a *salvar* or flowing pyjamas with a loose shirt or *kurta*, made of silk, velvet, or wool. This is worn with the *orchna* or veil, which also serves the purpose of a scarf and may be draped over the head or round the neck. The Marwari women of Rajputana favour voluminous, picturesquely coloured skirts which require thirty to forty yards of gaily hued or printed cloth. Attached to a diadem on the forehead is a light veil; in southern Punjab this veil is worn like a mantilla and is draped over piled hair.

XVII

DO YOU KNOW ?

The Lloyd Barrage in Sind discharges water at the rate of 457,630 gallons per second.

Iron was mined in India about 1500 B. C. The iron pillar of Delhi built in 360 A. D. is still free from rust.

As late as 1802 ships and warships for England were built by India.

Orthodox Sikhs swear to adopt the five *K's*—*K'es* (long hair) ; *Kankan* (comb) ; *Kirpan* (dagger) ; *Kacchu* (short drawers) ; and *Kangcha* (iron discus).

Vijayaraghavachariar is the name of an Indian knight. Tatavaradamuthiappan is a street name in Madras. Virabhadravajraservai karankottai is a village in south India.

Rice, India's staple food, is first mentioned in the *Atharva Veda* (about 2000 B. C.).

There are still eight million bullock carts in India.

The Emperor Akbar, one of the greatest patrons of art and learning, was himself illiterate. He could not read and could barely sign his name.

Indian surnames frequently indicate a profession or a place, for example : Readymoney, Contractor, Adenwalla, Madraswalla.

The Brahmaputra (1,800 miles) is India's longest river ; next come the Indus (1,500 miles) and the Ganges (1,500 miles).

The first European fort in India was built by Vasco de Gama in 1503 at Cochin.

The earliest description of curry and rice is in the writings of Megasthenes the Greek, who visited India in the 4th century B. C.

Chaucer's "Squire's Tale" was borrowed from the Indian legend of the Horse of Brass.

Two of the highest mountains of the world are in India—Kanchenjanga (28,146 ft.) and Nanga Parbat (26,629 ft.).

Nearly three million Indians reside overseas.

Marco Polo visited south India on his way back from China in 1293.

There are more Muslims in India than in Turkey, Iraq and Iran combined.

Buddhism has ten commandments. They are: (1) Not to kill ; (2) not to steal ; (3) not to commit impurity ; (4) not to be false in language; (5) not to be double-tongued; (6) not to use bad language; (7) not to use fine, glozing speech; (8) not to covet; (9) not to be angry; (10) not to take heretical views.

Java was colonised in the first century A. D. by Hindu settlers from Gujarat on the west coast of India and from Orissa (the ancient Kalinga) on the east.

The first attempt on Mount Everest was made in 1922; the latest, in 1938. A reconnaissance expedition went out in 1921.

There are nearly three million blind persons in India.

Calcutta and Bombay rank among the twenty largest cities in the world.

The smallest Indian province is Orissa (30,000 sq. miles); the largest is Madras (140,000 sq. miles).

The first book printed in India in Indian characters was at Cochin in 1577.

Akbar played chess with living pieces in the presence of the court.

Tukaram, the poet saint of the Deccan, who lived in the 17th century, had like St. Francis of Assisi a marvellous influence over birds and beasts.

Canada has one-fourth the population of Bengal.

The Maharaja of Patiala has the word "Shri" meaning "prosperous" 108 times in his name.

The earliest recorded earthquake occurred in India at Daipul on the shore of the Indian Ocean about 894 A. D. Nearly 150,000 people perished.

Indians were made eligible for the V. C. in 1911. In the last war 2 Indian officers, 4 non-Commissioned officers and six other ranks won this award. In the present war two Indians have gained the V. C.—one posthumously.

Of India's 225 dialects there are seven main languages. Hindustani spoken by over 150 million people may be regarded as India's *lingua franca*

Lahore is one of the oldest cities in the world. It has seen Rajput, Muslim and Sikh dynasties before the British

Akbar was nearly 30 when he saw the sea for the first time. This was at Cambay during his Gujarat campaign (1572).

Since the Indian Mutiny (1857) India has had 17 Viceroys.

The Indian census covering nearly 400 million people costs Rs. 50 lakhs or one and a quarter million dollars. The American census for one-third the number costs Rs. 12 crores or thirty million dollars, roughly 24 times the cost of the Indian census.

Bengal has the largest provincial population—60 million.

India's pioneers have come mainly from Bengal. The first Indian Peer, the first provincial Governor, the first Privy Councillor, the first Chief Justice, the first I. C. S. probationer and the first barrister hailed from Bengal. The late Lord Sinha was the first Indian to be a Peer, a provincial Governor and a Privy Councillor.

Bombay came to the British as part of the dowry of the Portuguese princess, Catherine of Braganza, who married Charles II in 1662. Actually it passed into British hands in 1665.

Of Red Tape in India, Lord Curzon when Viceroy wrote in a famous minute: "Round and round, like the diurnal revolution of the earth, went the file, stately, solemn, sure and slow, and now, in due season, it has completed its orbit, and I am invited to register the concluding stage."

Only ten cities in India have a population of over 400,000. Less than 40 have more than 100,000.

In southern India the village name precedes a man's personal name, thus Benegal (village name) Narsing Rau.

There are nearly 70,000 miles of metalled roads in British India. The province with the greatest road mileage is Bengal.

New Delhi is surrounded by the ruins of seven former capitals.

Though India has vast timber resources—the total forest area of British India alone is about 95,000 square miles—railway sleepers were imported from abroad till about a decade ago.

An ancient intoxicant was *amrita* “the nectar of immortality”, prepared from *soma* the juice of a plant known to the Indo-Aryans. A whole book of the *Rig Veda* is devoted to hymns in praise of it.

The British Prime Minister gets one rupee out of every Rs. 100,000 collected in Britain, while the Viceroy gets one rupee out of every Rs. 1,000 collected in India.

The American President's salary is a little over Rs. 17,000 per month. The Viceroy draws over Rs. 21,000 a month.

The *per capita* income of the U. S. A. is over twenty-two times that of India.

While the Chief Commissioner of Delhi gets Rs. 3,000 a month, the Governor of South Dakota receives about Rs. 700.

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